

Anglicanism

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Pax et bonum

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Anglicanism?



DAVID L. Edwards in his book *The Futures of Christianity* (Hodder & Stoughton, 1987) refers to two types of faith. For some, Christianity is a creed accepted or rejected as a whole. For others it is a way of life slowly discovered by personal exploration. For the first, it tends

to be a closed system, dependent on an institution, appealing to written authority. For the other, the individual conscience has the last word, the edges are unclear, and it is felt that institutions tend to tidy up where no tidiness is honestly possible.

According to Leslie Houlden (in *Backward into Light*, SCM Press, 1987) something like the first attitude is reflected in S. Matthew's gospel, where all is forthright and clear, or appears so. The second is seen in S. Mark's gospel, where loose ends are left untied, and questions are left unanswered, even to what exactly happened on the third day.

If the first of these positions represents peace of mind secured by unanswerable arguments, and the second uncertainty in a quest which nevertheless cannot be abandoned, there is yet a third position. Dag Hammerskjold wrote of saying yes to 'Someone Or Something'. One might be absolutely sure of the 'Someone or Something', and share many of the convictions of the first group, while not being able to tie up all or most of one's loose ends.

The first group does of course include believers of different affiliations, Catholic, Orthodox and Evangelical. The Anglican Church has usually seen itself as a middle ground between these three positions.

What recent discussions and arguments have tended to show is that it holds within itself both of David Edwards' types of faith, and the third, if such there be, as well. It might be seen as a place to be, with varying styles of belief and practice, attempting to hold something of the whole range of Christian life, rather than as an '-ism'.

If the future of Christianity has to be seen, as Edwards declares, in plural rather than in singular terms, it may yet have a distinctive place in the flow of diverse rivers of faith, all carrying the same basic life-giving water while yet containing ingredients which need in the end to mingle, if the fullness of life is to be realised.

The Minister General's Letter

My dear readers,

The nave of the cathedral of S. John the Divine in New York is a tenth of a mile long, and on S. Francis' day this vast cavern was packed with a congregation of over four thousand. But that was not all. They had all been invited to bring their pets—and they did! Dogs, cats, monkeys, mice, snakes, a menagerie of animals. The occasion was a Mass celebrated by the bishop in honour of our Lord, S. Francis and the whole of creation. When the dean invited me to preach he warned me it might be a bit unusual, and he was right.

As we processed in, high above the singing was the sound of a saxophone soaring through the gothic arches. A muscular black dancer suddenly leapt into the liturgy. A large bank of electronic amplifiers had wires snaking round the pillars. The music for the mass played by the Paul Winter Concert had just the right blend of modern jazz cheerfully blending at times with traditional plainsong. The dancers swirled about the altar and up and down the aisles.

The mass began with the haunting repeated cry of an American timber wolf, exactly picked up as the first note of the Kyrie Eleison. A Rabbi sang the first lesson, and somehow the mass of people were communicated. All our brothers were there as well as many other Religious.

It was a joyful celebration. Two hours after the cry of Brother Wolf, as we moved towards the Blessing, the great west doors of the cathedral were flung open and slowly, majestically, in walked—an elephant!

Serenely and certainly it plodded down the aisle, unhurried, knowing it had stolen the show, its trunk swinging steadily from side to side. And behind him came a camel. It is said there are 999 known names for God, but only the camel knows the thousandth, which accounts for its supercilious smile! Well, this camel certainly wore the look of superiority which only such knowledge could give in a cathedral. They too had come for a blessing.

Only in America? Perhaps, but it was remarkably prayerful as well as joyful and a wonderful use of that big space for the glory of God.

On the previous day the community had arranged a conference for clergy to consider the theology of the incarnation as understood in the Franciscan tradition. An old friend, Hays Rockwell, had generously placed his church and all its facilities at our disposal for the day. In the

evening there was a supper and reception during which the Minister General's award was presented to four people who had over the years been of particular help to the Franciscan movement in America.

The occasion brought together over two hundred and fifty friends and supporters of the Society and among them was the Presiding Bishop and his wife, who kindly acted as hostess for the occasion, the Bishops of New York and Long Island, and the Deans of the Cathedral and the General Theological Seminary as well as many other clergy. All this speaks well for the way in which the Province has established itself in the life of the Church. It says much, too, for Robert Hugh with whom I spent two happy days at the Cowley Fathers' house in Cambridge (Mass.)

It is also testimony to the comparatively small band of brothers and sisters spread in their houses in San Francisco, Brooklyn and Long Island. Visiting them I have been struck by the amount of energy they put into their work—and the Province is largely self-supporting—their wide range of caring concerns, and their life of devotion and prayer.

In San Francisco I met Ruth during her lunch break on a building site where she earns money to help run 'Family Link' which offers valuable help to the relatives and friends of AIDS patients. As we sat in the sun among the sawdust it seems a far cry from the small Northumberland village which she left to join us—and who would have thought she'd end up as a builder's mate!

In fact the American Province is quite international. There are brothers and sisters from England, Canada, Ireland, Japan, and the West Indies. It may be of help in Brooklyn where the house seems well established. In an area of high urban deprivation with all the human problems that brings, one thing they have in common is that they all come from somewhere else.

I was at Little Portion Friary when the Third Order Chapter packed the Guest House, which is always full these days, for their meeting. It was good to share the hopes and expectations of their rapidly growing movement. I was glad too for the relaxed time it gave me with the brothers.

And I was in America when the Stock Market crashed, sending shock waves round the world. This immensely rich and powerful nation shuddered. I also shuddered when I saw as many homeless unemployed sleeping rough in New York as I can see in London, queueing up for soup and wrapped in paper. Here too a booming economy and deprivation go hand in hand. Surely S. Francis has something very

contemporary to say to us about this. I hope we can hear it. Just before going to America I was in Assisi for a conference of Religious drawn from all over the world to discuss 'Justice and Peace'. That discussion should remain a fixture on our agenda for the foreseeable future. It is a topic I would like to return to at a later date.

This letter will be too late for Christmas, but it should be in time to wish you every blessing in the coming year.

Your affectionate brother

+ Michael SSF.

Minister General

A New Franciscan

This issue begins Volume XXX of *The Franciscan* in its present form. Next year, in January 1989, the magazine will take a new form, which we hope will give pleasure to all our readers.

The new style will be similar to the occasional *International Chronicle*, enlarged to cover all the interests at present available in *The Franciscan*. There will be more pictures and more attractive presentation of news of SSF. Though less space can be given to main articles, each issue will have a special theme with suitable contributions. Minor features will include selected book reviews and occasional poems. A new feature will be some space for readers' letters (please keep them brief!) The present subscription rates will remain unchanged.

The Franciscan has continued with very little alteration for thirty years. When it was produced in 1959 it marked an enormous improvement on previous SSF publications. It seemed the right form then, but the demand for change has become more insistent in recent years. We believe that we have found the right formula to achieve better our proper object of keeping open the lines of communication between the brothers and sisters of the First Order and all our Tertiaries, Companions and Friends.

The September issue, which will complete Volume XXX, will have a nostalgic flavour, as some highlights of the past thirty years will be recalled.

Chronicle

Brother Anselm writes:

EUROPEAN PROVINCE The summer was a time for fellowship and visions as we met with sisters and brothers from the whole Society of S. Francis, but we have to remember that these are given to us for a purpose and that we have to relate them to the world in which we live and to the needs of God's children around us. In many ways it is a terrifying world, and if for us who enjoy the apparent securities of life in Britain, how much more for those who are exposed and vulnerable to the evils which abound.

We usually cope with the terrifying by ignoring it as long as it does not affect us directly—following the example of the proverbial ostrich. That is what is happening about AIDS. In our country the medical provision for what is certain to become a deadly epidemic is manifestly inadequate, and the short lived campaign on TV which was meant to put us on the alert and change our sexual habits scarcely gave us time to blink the sand out of our eyes before burying our heads once more in the comforting desert.

But make no mistake—this is an issue which goes straight to the heart of our humanity and arouses in everyone who allows himself to be aware of it, a strength of feeling (of fear, of repulsion, of compassion, of grief, of . . .) to match the horrors of the disease itself. It demands a clear Christian response, and among Christians it has provoked conflicting calls.

What has been the response among our sisters and brothers? Let it be said at once that high on the list is learning from our brothers and sisters of the American Province, who live with a far clearer consciousness of AIDS in the midst of a population far more deeply affected by it. Their material resources are scanty, but what they have they give, namely themselves. Several are engaged in a ministry of caring for Persons With AIDS (PWAs).

So may it be with us. One of us spent six months recently with SSF in San Francisco working in the AIDS field, and since his return has given himself largely to the work of waking people up, educating them to an awareness of the facts (in contrast to the folk tales) and helping them towards a Christian witness to the compassion and the healing power of the Lord Jesus. He has visited schools, parishes and other institutions in this country and in Sweden. The response has shown him that no

amount of TV time can be an adequate substitute for personal encounter and exchange. Another has been engaged in preparations for the setting up of a hostel for PWAs.

I ask all readers of *The Franciscan* to support these brothers, and the brothers and sisters in America who have blazed the trail, in their prayers. Pray also that we may all be shown what is being demanded by God of each one of us in the struggle which lies ahead. This is the language not of panic and exaggeration, but of truth—very few among us are going to pass through untouched. As well as terrible illness and early death for those infected, there are consequences of grief and bereavement and loss, as well as of fear, suspicion, hatred and alienation, for many more.

The church is the body of Jesus the healer and reconciler—we his members are called, in the power of the Holy Spirit, to bring his gifts of healing and reconciliation to a situation which may be compared to the 'Black Death' epidemic of the fourteenth century. For the friars of those days that was an occasion for the exercise of a truly Franciscan courage and compassion. May we in our day tread the same path.

Events. The main event at the Plaistow Friary since the last issue of **PLAISTOW** *The Franciscan* has definitely been, once again, the neighbourhood Garden Party—more people than ever turned up, old friends and new, to be entertained by Nibbles the Clown, Morris Dancers, and a play 'The Prodigal's Return', acted by the brothers and sisters; lots of refreshments, bountifully provided by helpers; tables of jumble, to find something unexpected for the family; goodwill and fun in abundance; a sense of community—the poverty, pain, loneliness, and frustration of inner city life fleetingly forgotten amongst balloons, fooling and laughter.

Then in September Hugh made his Simple Profession in our small chapel in the chalet in the garden. The conditions were cramped, but generously filled with our Lord's grace.

By the time this article is in print Silas will have made his simple vows on 14 November at St. Mary's Church, and Patricia Clare her life profession on 8 December at St. Philip's Church. Our prayers are with them both.

People. Julian has been brother-in-charge for nearly two years, lovingly creating space for us all and continuing to coordinate Helping Hands. He is personally in touch with an enormous number of people locally, mainly at a costly pastoral level. The outside ministry of the house is very demanding, as Julian's special gifts and Helping Hands together have opened countless doors into fragile, funny, and tragic family situations.

Edmund spends his time between numerous jobs around the house demanding his practical skills and loving attention, and caring for those who come to stay or drop in, many his old friends; also giving himself to a heavy outside ministry. He is increasingly used as a priest. All these activities give proof of much improved health.

Austin, Julian's assistant, also packs an enormous amount into each day. His hospital chaplaincy work has increased and he continues to enjoy working as a part-time care assistant at St. Margaret's Home. The print room is busy and our large garden is cared for by him and his helpers.

Beatrice finds her days 'non-stop', and needs to plan carefully to fit in free time and weekends away. Practice nursing, studying theology, writing essays, hospital and house visiting, making habits and being our 'link' with the local clergy fill up her days.

Pat's main input is still in the kitchen, but less consistently so, as the aim is to share the cooking. She and Edward do the 'Cash & Carry' (Julian shops locally each day for vegetables and bread). She looks after the guests who help in the kitchen and house when that seems suitable.

Silas has brought a lot of energy to the house, enlivening already lively meals, making friends, cooking and counselling, book-binding and fooling, all at the same time then disappearing to the anonymity of the streets to reappear full of joy. We shall miss him, when he leaves us in February for Papua New Guinea.

Fred, the most venerable member of the 'home team' continues as our bursar, generously giving out money, and smiling at our antics. He visits locally and is a much loved brown brother in the neighbourhood.

The 'home team' is learning to be carefully supportive of each other in taking the strain. Our guests are very varied; some having drink or drug problems; some have been, or are, mentally ill. We have, as a house, talked and thought about the true nature of 'hospitality'.

The three meditation groups still flourish under Julian's care. Two members now help part-time in the office for Helping Hands. Alan continues his voluntary work with us.

Our itinerant brothers, Angelo, Donald, and Edward are here when their journeyings allow.

Angelo, through the summer and autumn, has had a longish time at home with us, and delights us all with his racy humour, spicy stories, and prayerful presence. His 'AIDS' ministry continues.

Donald though living out, and mostly on missions or prison visitations, taxis in from time to time, bringing tales from far-flung parishes. He is often overstretched and over committed, but continues his special kind of energetic loving.

Edward, when here, is his untiring exuberant self, supporting us all, organising the casual labour, straining our credulity, and buying, Julian biscuits. It was very good to have Jude here for some time, and we value his links with this house; also our brother Aidan visits from Holland. Doug, a working guest, is a wonderful asset. He hopes to join S.S.F. soon. The chapel centres our life and is filled with presence. How vulnerable and fragile the Kingdom is, coming into our midst. Bonded together, we are learning to say, 'Thy will be done'.

Brother Gordon writes:

SCUNTHORPE Since I came to Scunthorpe in August we have said Goodbye to Jonathan who has moved to Glasshampton. He is much missed by many people here, especially by MIND where he worked very hard.

Anselm has visited some of the schools in the district and the old people who live near us—he also spends hours in the garden, fitting all this in between his many visits to other houses; recently he has been to Glasgow and Edinburgh, and down South to Dorset.

Martin has been away for a month, helping to conduct a mission to Dorchester in Dorset, and on his way back to us spent a fortnight at Freeland as Chaplain to the Sisters. He has recently had a ten day holiday in the Holy Land and enjoyed very much meeting friends again in Jerusalem.

I myself have begun to settle happily in Scunthorpe—a real change after fifteen years at Hilfield. I have been much involved already in Youth Club work, and have started a group for Young Adults in the house. I am also making friends with some of the Asians who live in the district.

So life is very full and busy for the three of us here in Scunthorpe—and very happy.

NEWCASTLE UNDER LYME The house has continued to be well used in its ministry of being available to individuals or groups for counselling, quiet days and retreats.

Festival. A high point in our life this year was our Festival Day, held in September which was much later than usual. It was a new-style festival, focusing on the Stigmata and Franciscan Spirituality. Sister Elizabeth's sermon at the Eucharist and the thought-provoking groups in the afternoon helped us to see this. The celebrant was Bishop Kenneth Oram, formerly of Grahamstown and now Assistant Bishop in the diocese. The rain didn't dampen our spirits, or those of the bishop and his wife Kathleen, or those of our tertiaries, parishioners and other friends present.

Farewells. We say goodbye at this time to Sister Jeanette Margaret and wish her well in her new life with our sisters in Birmingham. We give thanks for all that has been good in her time with us here.

Another goodbye to Bishop John Waller and his wife Pam, a tertiary. They have both been very good friends to us and the house. They take with them our good wishes for their new life in the diocese of Bath and Wells where Bishop John began his ministry.

Welcome. We welcome Bishop Michael Scott-Joynt and his wife Lou. They have already visited us and shown much interest in the house. Sister Eileen Mary and Sister Angela Joy were present at Michael's consecration as Bishop of Stafford in Southwark Cathedral.

Busy Time. The summer programme, following the inter-Provincial **HILFIELD** Chapters (which everyone seems to have enjoyed and which we were glad to host) went very happily and led into the autumn when Alan Bradley, Christopher Dronsfield, Brian Hogan, Christopher Howse and David Williams joined us as postulants. Alan Michael left us for Hooke, Luke and Paul Michael for Glasshampton, and Alexander, Barry, Philip Dominic and Thomas for the various autumn missions (three in Dorset) which also took Bernard, John Francis and James away for varying lengths of time. In addition to this, we have almost all had holidays. Paschal had his after his Open University exam (he is going to ACCM in January), Roger convalescing after a spell in hospital, and Patrick (the first time in three years he has spent a night away) on the

ocean waves around the south of Spain. Some interesting retreat and other groups have been, as well as individual guests, and the August Bank Holiday saw us with *thirty* wayfarers. So there has been much to cheer us, both here and from here.

S. Francis House. After years of DIY, this house (with refectory, kitchen, laundry and fourteen bedrooms for long-term residents) is in the process of a professional face-lift, which will provide a decent common-room, better ablutions, safer fire exits and more pleasing rooms. Alan Wippell, the longest resident has found it all a bit confusing and further has been saddened by the death of his ninety-seven year-old step-mother. Paul Simpson has also lost his father and we share the sadness with both families. Martin Sharp has gone to town on his usual fire-work display. Bobby Dunlop has been away to relatives, but is usually in the shop. Brother Kenneth is reasonably well for his age, but hasn't been away this year (except for a happy visit to Hooke): we shall be looking forward to his birthday by the time you read this and to his profession day a week later (S. Valentine's Day).

As we go to press we have to report the death of Teddy Jupp who has been a valued member of this home for ten years. He was seventy-one. May he rest in peace and rise in glory.

The Stigmata Festival. A very wet day was blessed by an excellent sermon and talk by Bishop Peter Selby of Kingston on 'The Hope of the Kingdom'. His pungent realism and deep christian conviction were greatly appreciated.

The Future. This includes Amos coming to Bernard House at the end of November, which will help us cope with Samuel's departure to Liverpool, with some of the novices to begin an urban training programme there. Samuel has been a wonderful friend, colleague and example to many of us over his eight years here. James will be looking after those starting with SSF here—we are hoping for some more postulants in February. Christopher has come back as bursar, Simon Peter having gone on a year's leave of absence. We are grateful for the prayers, gifts and loving support of many friends and are deeply conscious of our heritage here and what this Friary has meant and means to so many people. Thankyou.

In sickness and in strength. We welcome 1988 for a somewhat negative reason perhaps! For 1987 was a tough year for Belfast and for the province of Northern Ireland as a whole—and dare I say, with so many other families around us, for this family in particular. Much of our family upheaval was due to ill-health, but we have also watched with thankfulness Hubert's recovery in characteristic 'double-quick time'! Raymond Christian had a set-back in October though we have been assured medically that it was a hiccup rather than anything more serious. Raymond's struggle for greater energy is met with simply getting on with the work. His courage enlivens all those he ministers to, whether in his hospital work or more recently in a wider field. Hugo has been another caught up in family sickness and was a great blessing at home in Bristol for a few weeks when his father was quite ill. We send a sincere message of good wishes to the Revd Michael Lane in his recovery. Perhaps we are all the stronger after these trials, especially our sense of community and inter-dependence.

God's provision. What has brought us great encouragement was the arrival of Michael Coombes last May. As a volunteer-enquirer to the SSF he simply dropped everything in Malvern and came over to help us. He has stayed through the year offering a ready and

practical hand where it was needed. We do thank him and wish him well as he considers God's call.

Bruno and Hugo arrived last September, swelling our numbers and strengthening our ranks. They immediately brought down our average age of fifty by a whole decade! So in a real sense, life begins... for them, too, as each made his Profession in Simple Vows in December. Hugo has enthusiastically lent himself to the work of assisting Roger Damian with Accounts and things. Bruno has not only been attempting to put our house in order (structurally!) but has been branching out into Belfast's deaf world and more especially to our local youth.

Sisterly support. Judith and Phyllis, it must be recognised, have the rough end of community to cope with because they still work from two addresses. We have agreed that in practical terms this arrangement is unfortunate, even if they both appear to manage it so well. The buildings are only a quarter mile apart, but the organisational complications are exhausting! That short distance marks a real change of environment, however, and Judith and Phyllis have built up strong links in Alliance Drive, and the adjoining streets. This has been so important of late when this whole area has been quite badly bruised by the loss of life: four of its younger inhabitants in recent weeks have died either through the violence or tragic illnesses.

A Year of Hope: Our letter of hope last year met with an encouraging response, putting us in touch with Christians all over the world. We are reminded again that hope is not necessarily based on evidence of what lies around us—much of the vibes from this province of Northern Ireland are still deeply affected by so many people's hurt. Our hope is, however, based in the positive practice by thousands here of hope itself, creating a context for progress and for peace. In this task we look forward in this new Year to David Jardine's return from America. We are delighted to know that he has been invited to undertake the part-time job of Warden (for the North) of the Church's Ministry of Healing. David, welcome home!

GLASSHAMPTON Although we have found the last few months a demanding and busy time due to personnel changes and sickness, it feels as if we are going through a productive period of consolidation at Glasshampton. We are having more guests than ever, and it is not easy to limit the number of groups so that the quiet and prayerful nature of the house is not unduly disturbed. More and more people want help and guidance in their life of prayer, and we realise that it is not only counterproductive, but stupid to talk about prayer without living the life we profess. We realise that this is a particular problem and joy experienced within this house of SSF.

David continues to work and pray in a lively manner, and those who occasionally come to see him who have known him from many years ago remark on his good health and vitality. He does experience times of tiredness, but he is in his eighty-ninth year and wearing amazingly well!

John has not been well over the last months. He has been visited by the Geriatric Consultant for this area, and does experience times of disorientation. He knows his base is here, and we feel that it is much better for us to care for him in every way. There are times when he is his old self, but there are also times when he needs constant care physically and mentally.

Alban is as busy as ever, both within Glasshampton and serving the Society and the Church at large. He is 'retreating' this week at Glasshampton, but girding up his loins to prepare himself for the wine and beer making for Christmas.

Christopher keeps busy not only with *The Franciscan* subscriptions (his post is immense), but also with his new work as secretary of the Companions, which has stimulated a great deal of interest among those who have a prayerful interest in the life and work of SSF. He had taken over the work of cleaning the house and guest wing, but had to move to Hilfield at short notice. We wish him well in all his works.

Lawrence Christopher continues his work as sacristan and laundry brother, the combination of which is sometimes very demanding, so he spent the whole of October down at Furzey Lodge, Lyndhurst, by the kindness of Revd Tim Selwood. He is back now and into the swing of things again. Because brothers like LC are always 'at their post' we tend to forget his age.

Gregory looked with nostalgia on the garden and lawns as he left Glasshampton on 12 October to take up residence in our Edinburgh house. He is already sorely missed here not only because of his garden expertise, but as cook, tailor, cleaner and man of prayer. His prayerful presence gave a stability to the house, making us aware that if we fail in the life of prayer, then we have failed as a house making its distinctive contribution to the wider life of our Society. Ramon travelled up with him, and back with Dominic Christopher, and the few days in Edinburgh introduced Gregory to the Glasgow house and to the delightful fellowship of the Poor Clares at Liberton. As he saw the Glasshampton brothers off he was already rolling up his sleeves in readiness...

Dominic Christopher returned to Glasshampton with Ramon, and is already settled into the kitchen, coping not only with the carnivores but with the vegetarians who need their daily sustenance. He has a disciplined pattern of prayer and study before him, and Glasshampton will afford him the time and space to develop these aspects of his vocation as he moves towards life profession. We are glad to welcome him into the family of this house, believing that he will enhance the witness of our life together.

Ramon is well into his fourth year as Guardian, and he continues to spread himself around in administration, cooking, counselling, teaching and writing, though increasingly saying 'no' to requests for engagements. His book *Deeper into God* is in the best selling lists and has been adopted by a book club, and a series of four Lent books will be available in January 1988. His parents have been quite ill necessitating frequent 'hitch hiking' journeys to Swansea, and his mother has had successful ophthalmic surgery, though his father is being cared for at present at a local nursing home in Swansea.

Wilfrid and Nathanael are attached to Glasshampton. Wilfrid continues to do well at the College for the Visually Handicapped in Hereford, and Nathanael is often found at Glasshampton between his many engagements from his base in Swansea.

Four Novices left us in August (Bruno, Hugo, Hugh and Paul Anthony) all of whom are doing well. Glasshampton was productive for them all, though difficult at times—that's the nature of the house! The four new novices came to us on 2 September, as follows:

Basil came to us from Alnmouth. He is a sturdy gardener at Glasshampton and has the right temperament to help with John; Jonathan came from Scunthorpe, and being a baker by trade he is with Dominic C in the kitchen. His hearing/balance problems are finding a solution for he has begun a course of treatment at Kidderminster which may involve minor

surgery, but which will greatly help him cope with this problem, which he is managing to do very well. Paul Michael came from Hilfield, and he has been busily holding up the fabric at Glasshampton, taking the opportunity to decorate Lawrence C's room while he was away in October—it's now dazzling! Luke also came from Hilfield, and has been working in the garden and in the laundry. He has just returned from surgery at Kidderminster, and is doing well post-operatively, though we may have to change his job from the garden. The novice sharing with the sisters at Malvern (Community of the Holy Name) continues, and we have visited the Sikh community in Birmingham, and they have visited us—very positively with exchange of gifts and great joy.

SAINT ELIZABETH'S HOUSE, BIRMINGHAM

Just twelve months ago, the Birmingham C.S.F. House took on a 'new look', with Sister Leonore in charge of the sisters' house but not working in Wellclose House, the hostel occupying number forty-two, the house 'next

door'. The Chapel still provides the link between the hostel and S. Elizabeth's and the sisters take a lively interest in the welfare of the girls (who are themselves sometimes too lively!) but there are now two distinct establishments.

The sisters are involved in various forms of caring ministry within and outside S. Elizabeth's. Mary is working with the Father Hudson Society in the field of addiction rehabilitation and Angela Helen in the Wellclose House hostel. Gwenfryd Mary and Jeanette Margaret are welcome recent additions to the C.S.F. family over which Leonore presides with loving care. During the year Leonore has also done some voluntary work, in interpretation with Bangladeshi families, for the local Health Centre. In addition, all have been involved in some way with conducting Retreats and Quiet Days, preaching and providing individual counselling as the need has arisen.

Our Chapel is the centre of our house in every way. In the midst of our thrice weekly Eucharist, our Offices and our individual prayer times, we are aware of the disrupted lives of those around us, and we truly know *Laborare est Orare*.

THE COMMUNITY OF SAINT FRANCIS, SAN FRANCISCO

Sister Cecilia writes:

As Minister General C.S.F., I visited our house in New Zealand in October and was privileged to be there for Maureen's Life Profession, which was a joyful occasion shared with members of her family and many friends. It is good to know that the presence of the sisters is already greatly appreciated and valued in the Australia/New Zealand Province.

The family in the U.S.A. rejoices in the Profession of Amanda. Catherine Joy and Hannah Peter have been warmly received at El Centro and have found much ministry awaiting them—home visiting, English classes and counselling, as well as building up a worshipping community. Ruth continues at the Family Link and with her work of supporting persons with A.I.D.S. and their families. Our garden apartment at S. Francis House has been used by many visitors this past

year. It is always a joy to welcome people, especially from overseas, so do remember that we have this accommodation.

With loving greetings for 1988.

CECILIA C.S.F.

Brother Roger Alexander writes:

ZIMBABWE After a drought last year, and rains already overdue this year, today is a national day of prayer for rain. And it is a very hot day; I have just heard the water boiling in the solar heater on the roof of the friary.

In Zimbabwe we tend to take fine weather for granted and can often plan outdoor events without a qualm. Our S. Francis festival day proved to be the exception which produced freak weather: much cold and much wind in a month which is known as suicide month because of the heat. We were almost blown away at the Mass outside and rushed indoors afterwards to eat our lunch.

It was the first time that we had had a big crowd at S. Barnabas Friary for a Franciscan occasion since the Bishop came to bless the house a year ago when we started. Now we have three novices, Brother Chama having been clothed only the week before. As a Zambian amongst Zimbabweans he keeps his end up very well. Brothers McKintosh and Simon Peter are both now Sub-Deacons; all three are learning to preach and will soon be launched on the Church District to give the word. They are also much appreciated at the local hospital where they visit the patients once a week.

Brother Geoffrey in addition to everything else is now diocesan vocations advisor. He has been on tour with novices to schools in remote places to talk about the priesthood and the religious life.

I continue my work in the Church District of three chapelries, one of which has a church building. One congregation, Warren Park, almost always meets out of doors; as the Cathedral Rector described them recently: 'A hundred people on the hill sitting on newspapers under the trees, with a hundred children besides.'

The third chapelry, Kambuzuma, has a building which has consisted of a frame and a roof for the last three years. Now there are beginning to be signs that we shall be able to finish it for a place to worship in.

Constitutionally at the moment Zimbabwe is passing through a time of great change. With the run down of the Lancaster House agreement the reserved white seats in parliament have gone and a bill to have an executive presidency has just been passed. 'Even a king depends on the harvest.'

Behind the Headlines

Readers in England, Scotland, Wales, and much further afield, might be forgiven for thinking that the Ulster Troubles are one unholy mess. Does this mean that our prayers have been wasted and that there is no hope for a solution?

Perhaps the most useful point to make to caring outsiders is that there might not be a solution, and certainly not a neat solution. There may be, however, a series of painful and necessary adjustments on all sides leading to a very slow but gradual change in attitudes. This may pave the way to the beginning of a number of solutions spreading over different fronts and adding up to a steady cessation of hostilities. Outsiders can help to keep hope alive and to sustain an atmosphere where attitudes may change. This can be achieved partly by prayer and by goodwill which is rooted in an *informed* awareness of what is happening.

The quarrel in Ulster is not basically about religion. The argument is about territory and identity, and religion is used as a neat label to identify one or other of these groups locked in tribal conflict. The approximately one million Unionists favour the retention of the link with Great Britain. They are nearly all Protestants, and descendants of Scots and English settlers who colonised Ulster in the seventeenth century. These Unionists may all appear bloody-minded, narrow and bigoted. Many are, and many are not. The Unionists' basic problem is insecurity. They trumpet their Loyalty, but they are distinctly distrustful of the British who, they fear, would grab the first opportunity possible to create a united Ireland. The Unionists believe that they are neither liked nor understood by the majority of British politicians, and in their currently negative campaign of opposition to the Anglo-Irish Agreement they have done comparatively little to win friends and to influence people at Westminster.

The Unionists fear of betrayal by the British is equalled, if not surpassed, by their distaste for the Irish Republic which they regard as a theocratic state run indirectly by the Roman Catholic Church. (The Church's recent and significant role in blocking reforms in the Republic to liberalise divorce and contraception laws merely confirms the Unionists' views.) The Unionists have also suffered a savage terrorist campaign at the hands of the Provisional IRA, with a heavy toll of Protestant policemen, reservists and part-time soldiers, particularly in border areas. The Unionists may appear to be arrogant and unbending, but they are also a proud people who refuse to be bullied by violence and

who genuinely wish to keep their links with the rest of Britain. It is perhaps rather too much in human terms to expect a frightened and a frustrated community to simply turn the other cheek.

The approximately half-million Roman Catholics are equally uncertain. Most Catholics, it is said, have a traditional loyalty to a concept of Irish unity. Today, however, it is doubtful if an overwhelming majority of Northern Catholics would wish to live in a Dublin-run Ireland. The Irish Republic is badly-off compared to a British-financed Northern Ireland, which includes, incidentally, the contribution of Ulster tax-payers themselves. Indeed, not a few Catholics vote Unionist, partly to preserve their current living-standards. It could be argued, though this would be heresy to many Irish Nationalists, that Northern Catholics would settle for loyalty to a Northern Ireland state, provided this meant peace. The Catholics feel themselves under threat from Protestant paramilitaries and in certain situations from the security forces.

Some observers believe that the Republic itself is interested only in Irish unity, but on paper. The South simply could not cope either financially, or with the necessary security provisions, if the Northern province became part of a united Ireland.

Irish unity remains a goal, but it is a goal which in practical and real terms few would wish to win in the near future. The exception to this is the Provisional IRA which is attempting, through violence and a degree of political persuasion, to drive the British Army and Government from the North, to overthrow the Dublin Government in the South and to set up an all-Ireland Marxist Republic.

Given all these polarities, is there any hope of peace? In the North there are still Protestants and Catholics who are willing to work together, to worship together and to share political power. The middle-of-the-road Alliance Party still campaigns for better understanding and in successive elections retains about nine per cent of the vote. In both main communities there are people who are trying to soften the extremes. Many of the main-line churches are trapped by their past, but there are healthy seedlings like the Corrymeela Community—and many others less known—who are working quietly for better understanding. There is bridge-building taking place *because* of the Troubles, which would not have been thought necessary—or possible—even two decades ago.

The long-term hope is that the people of Northern Ireland will be able to realise that they have much more in common than that which divides.

The Northern Protestant has more in common with his Catholic neighbour than he has with the man from Merseyside or North London (even if they all support Liverpool or Tottenham!) The Northern Catholic has more in common with his Protestant neighbour than he has with the Cork man or the Kerry man (despite their shared preference for Irish unity.)

It is the work of the bridge-builders to continue fostering these tiny seedlings despite the hostile climate. Christians, inside or outside Ireland, should not abandon hope in a society where there is reason to hope, beneath and beyond the headlines that sometimes tempt us all, in our humanity, to despair. Hope through suffering is still the candle that triumphs over the darkness.

ALF MCCREARY

(Alf McCreary is an award-winning author and journalist who worked for more than two decades with the major newspaper in Northern Ireland, the *Belfast Telegraph*. One of his recent books is 'Tried by Fire—Hope out of Suffering in Northern Ireland' published by Marshall Pickering).

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Marshall Pickering, £1.25 each. January, 1988.

A Large Family Gathering

BY NICOLA CURRIE,
for the Anglican Consultative Council



IT HAS thirty heads, seventy million members and is growing at a rate of 1.5 per cent a year. What is it?

The answer is of course the Anglican Communion, a world-wide family of churches. But if we consider the variety in the Church of England and then think about the

the twenty nine other member churches, provinces or councils which make up the Communion, we begin to realise the enormous diversity of language, culture and political situations within Anglicanism. What is it that unites this disparate family?

The churches are united by a common history and are in Communion with the See of Canterbury, recognising the Archbishop of Canterbury as the principal Archbishop and focus of unity. They all uphold and propagate the catholic and apostolic faith based on the scriptures and interpreted in the light of Christian tradition, scholarship and reason. But one of the things that makes this doctrinal cohesiveness a Christian family and unites its members, is the Lambeth Conference.

The Lambeth Conference

The Canadian and American churches in the nineteenth century were the first to see the need for occasions to express the church's universality and to discuss common problems and prospects. Gradually the idea of a world-wide meeting of the Anglican church gained momentum and the first Lambeth Conference was held in London in 1867. Since its beginnings the Lambeth Conference has not been a legislative conference. Even at that time there were some pressing for a supreme type of synod but Archbishop Longley, in his opening address, reiterated that the assembly was not a general synod capable of enacting canons but a conference to discuss practical questions which could pass resolutions as a guide for future action. In 1867, seventy-six bishops from the British Isles, America and 'colonial and missionary' dioceses attended the conference. Over the years the pattern has changed. The majority of bishops now come from countries in the two-thirds world and are from independent provinces.

Next year is the twelfth Lambeth Conference of Bishops and four hundred and fifty bishops, archbishops and primates, together with

members of the Anglican Consultative Council are expected to take part. Since the first Lambeth Conference in 1867 there are now other international Anglican meetings including the Primates' Meeting and meetings of the Anglican Consultative Council, (who are organising the next Lambeth Conference), but the Lambeth Conference itself, despite its lack of legislative power, is still seen to have the most influence in the Communion.

The purpose of the Lambeth Conference is to enable the participants to pray, talk and share some of the pressing concerns for the church worldwide. In a recent address to a Lambeth Planning Meeting, Archbishop Runcie said: 'We need to recognise the opportunity the Lambeth Conference offers for us to express a mutual care for one another that is personal and intimate, and remember how highly some societies and cultures value time that is used in this way, and how impoverished other societies can become without it. We are, after all, a tradition that defines itself by 'Communion', which cannot mean less than the creation of person-to-person relationships in the fellowship of the Spirit, and the Lambeth Conference is a unique opportunity for strengthening those bonds of affection which link us together in Christ.'

The themes of the 1988 Lambeth Conference

Unlike previous Lambeth Conferences the agenda of the 1988 Conference has been determined by the provinces themselves. The four themes of the Conference (Mission and Ministry, Dogmatic and Pastoral Concerns, Ecumenical Relations and Christianity and Social Order) were originally suggested by the Archbishop of Canterbury, Dr Robert Runcie. He presented his ideas to the Primates' Meeting in Kenya four years ago and the bishops endorsed the four themes. Since then, through discussion and study of the themes at regional, provincial, diocesan and even parish levels, the provinces have been able to highlight the issues they want to raise next year. An example of this process, is a recent pre-Lambeth meeting of bishops in Africa when the African bishops expressed the church's need to work for change in Namibia and requested the Lambeth Conference to set up an inter-Anglican body to help bring about change there.

The themes themselves are all-embracing. Bishops trying to do some background reading before the conference might be perplexed where to start. There is however some guidance and in order for the bishops 'to bring their diocese with them' to the conference, preparatory books,

reports and discussion papers have already been circulated around the Communion. Each theme has its own Chairman and Vice Chairman who have written to all the participants outlining the main issues within the subject and presenting a number of questions to provoke thought and discussion. The seventh meeting of the Anglican Consultative Council (ACC7) in Singapore earlier this year provided an opportunity to discuss and consider the Lambeth themes on a worldwide scale before the conference next year.

Dogmatic and Pastoral Concerns

In an article of this size it is impossible to go through all the themes and show how they have been used at a local, national, and international level. But if we take the theme of Dogmatic and Pastoral Affairs and look at some of the issues that have already been studied and debated, this will give some idea of the scale and diversity of the work of the conference.

The 1978 Lambeth Conference endorsed the establishment of an Inter-Anglican Theological and Doctrinal Commission. The first report of this Commission—For the Sake of the Kingdom—was written by fourteen people from thirteen different provinces of the Communion. The report challenged the English theological and cultural monopoly within the Communion and demonstrated the theological richness and diversity of the Anglican church. The report showed the importance of learning to recognise the Christian message in other cultures. For the Sake of the Kingdom has been circulated around the Communion and has received both criticism and praise from Anglican dioceses. The ACC7 meeting in Singapore commended the report and stressed that the church must be open to other cultures and be willing to be enriched and corrected by them.

In May 1986 the Chairman and Vice Chairman of the Dogmatic and Pastoral Concerns section, Archbishop Keith Rayner from Australia and Bishop James Yashiro from Japan, wrote to all the bishops in the Communion explaining the aims of their section's work. They pointed out that many parts of the Anglican Church feel a crisis of faith and one response to this is a more forceful reaffirmation of traditional doctrinal formularies. But the bishops' letter points to the need and difficulty in finding new forms of expression in these formularies. The letter then presents five questions to the Lambeth participants on Christianity and culture, inter-faith, the strengths and weaknesses of Anglican plurality, the unity of Anglicanism and the question of authority. These five

questions have formed the main discussions at Pre-Lambeth meetings and of the ACC7 meeting in Singapore.

In parts of the Anglican Communion the Anglican church is a minority church and Christianity is a minority religion. In many Western countries where Christianity has been the dominant religion the church is now challenged by people of other religions who have come to settle in the West. The question of Anglican identity and Anglican witness in these two situations is therefore a pressing issue for the Communion. A report originally written for consideration by the general synod of the Church of England—entitled—Towards a Theology for Inter-Faith Dialogue—has been circulated around the Communion and has been used as a resource book on the subject.

While inter-faith relations might be a relatively new experience for the Church of England the report points to the wealth of experience of the churches in Asia and the Middle East. An example of one diocese's response to this subject is the Diocese of West Malaysia. In this diocese only four per cent of the population is Christian. In the diocese's pre-Lambeth report on this issue they stressed the importance of the uniqueness of Christ and stated that this was of paramount importance, that Christians shouldn't compromise this message and that syncretism should be avoided. They also saw their own need for further training in Christianity, in order that 'they can relate with people of other faiths without becoming victims of other religions.' They pointed out that, because Muslims enjoy a privileged position in the country, many were not interested in dialogue and that the concept of dialogue itself was often misunderstood. It will not be easy for the Lambeth Conference next year to make clear cut recommendations on inter-faith relations. The diverse histories and experiences of the individual dioceses will, however, provoke a lively debate.

Another area of discussion and debate in this section is admitting baptised children to Holy Communion. In many provinces of the Communion baptised children are admitted to Holy Communion before confirmation and there have been a number of Anglican reports on the subject. ACC7 recommended that the issue be further discussed and that those provinces who admit baptised children to Holy Communion share their experiences with provinces who do not. It also recommended the World Council of Churches Lima Text on Baptism, Eucharist and Ministry.

These are just three areas of interest in one section of the Lambeth Conference next year. The Church Times reported that during the

ACC7 meeting 70,000 pieces of paper were photocopied. With such a broad agenda one wonders how much paper the twelfth Lambeth Conference will generate. Many think that the conference is too cumbersome and meets too infrequently. But the Lambeth Conference is primarily a large family gathering. Important though the reports and debates are, many people feel that its greatest significance is that it brings the whole Anglican church together as a Communion.

Where the Anglican Church is Young

BY BROTHER AMOS SSF



I HAVE been working in the church in Tanzania for the past ten years and now I am back in England. How does it feel? they ask me. I shall divide my answer into three parts, buildings, bodies and beliefs.

Buildings

You might think the C. of E. spends far too much of its time on raising money for repairing its old churches, and that the Church of the Province of Tanzania must be different. That's true in a way because the churches are newer there. But when I went to a concert held in Eglingam in aid of the church organ, and learnt also that they had to repair the roof, it didn't seem strange. Why the church in Mtwara in the diocese of Masasi, where I was, had been longing for a new organ for some time, and when they got it last year had to raise the cash to send the organist for training in Dar es Salaam! The resulting music, organ and drums, was marvellous. They also have to find money for increasing the size of the church by a third again.

But I am struck here by the sheer beauty and excellence of church buildings and furnishings and this is a great aid to worship for me. I had grown used to the old tomato ketchup bottle used for the wine, the slightly grubby altar linen because soap was scarce, the tattered carpet

laid on the mud floor before the altar, the pictures by inexperienced artists, and the thinly applied whitewash on the walls. I don't however think that it is in any way wrong for things to be so fine, if the motive behind it is, 'the best for the Lord'. The churches reflect the sort of homes that church people are used to living in.

The main problem with churches in the Church of the Province of Tanzania (C.P.T.) is how to build *more*. Christians everlastingly have to cough up in order to build another new church somewhere, or else they have to turn out in order to make the mud bricks for its walls. Much effort goes into buildings. When a new church bell arrived from England, a group walked thirty miles to get it and took it back on a bicycle. The tin sheets for the roof were carried on heads because the cost of transport was beyond them. But whereas there they are building, here we only repair and sometimes close down. The great discussions about what to do with unused churches are absent in the C.P.T.

I am very moved sometimes in England by the sense that people have prayed in a church for centuries. I'm sure it is right to keep old churches going if we can because they have become holy places conducive to prayer. But it is also very moving in Tanzania to kneel on the mud floor of a mud and stick church with a grass roof, which is perhaps two years old, and to know that it has been built with all the love and effort that those people had to give. Just as much love as the marble altar and the stained glass window. Furthermore, that mud church is the beginning of Christianity in that area, thousands of years of Christian faith may be beginning in the mud church and you are right there at the beginning. There is something very moving and exciting about that.

Buildings are part of the plant, and another important part of the plant in the two thirds world are the diocesan vehicles. The question of communications simply doesn't exist in England, but it is an enormous problem in the C.P.T. Here in England church business flows effortlessly along by means of efficient post, telephone, road and transport services. But running a diocese without all that uses up tremendous effort. The cost of cars and bicycles etc., compared to the local resources of the C.P.T., face the church with problems the like of which the C. of E. knows nothing. Communications enormously increase the power of the church to serve Christ in their neighbour, and here it can be taken for granted. It's impossible to realize how lucky we are. In this area there is a real need for the richer churches to help the poorer ones, whereas the church buildings can be left to the local church.

Bodies

I realize once again that the C. of E., like me, is middle class. I remember once, years ago, I was working on a building site in Winchester. One day I went to the daily eucharist in the Cathedral on my way to work. The vergers spotted me and asked me sternly if I had slept the night in the Cathedral; he was surprised that I was going to the service. In contrast, in the C.P.T. congregations everyone can feel at home. They have within them every level of person, MP, doctor, teacher, mechanic or peasant farmer, and they all worship happily together. It is a very rich blessing and they probably don't even realize they've got it.

People in church here are fewer in number, and much older. In Tanzania churches tend to be packed and most of the congregation are young. The Sunday schools are huge, and unlike the English kids, very very quiet and well behaved. Here the kids can't sit still and have to be given a book to read or something to do, which I found odd at first.

The Rector of the parish where I was baptised died this year and for the first time he won't be replaced. How the congregation has shrunk over the years! I noticed the same thing in several churches since I've been back and you feel that the institutional church worship is just fading away. The C.P.T. is exploding in numbers, young, and feels to be thriving. However their great problem is to teach all the Christians so that they understand something about their faith. This problem can hardly exist in the highly literate C. of E. which is so rich in the skills and training of its congregations.

Beliefs

I feel a bit as if I was trained as a missionary by the church in Tanzania and now I have been sent back to the unbelieving English. Faith in Christ seems so much harder for people here. The powerful secular materialistic culture seems to deny God's existence. The man-made city where most people live speaks more strongly of man than God. The country where most Tanzanians live speaks more easily of God especially when it is so far beyond man's ability to control it. The great tracts of wilderness put you in your place.

As a result the faith of Christians here has to be deeper and tougher in order to survive. Those few who are in the church know what they are doing: more and more have chosen to stand out from the crowd. In the C.P.T. where church-going is more central to village life, there are more people who go to church just because it is the done thing. They dress up

and go to church just to meet one another. All that is a thing of the past here.

How intellectual people's faith is here! They are so much better educated, the priests more learned. It is nice to hear again a sermon which makes me think and gives me a few ideas. The preaching in the C.P.T. I realize now was always aimed at folk with little education and few books. Some priests in Masasi only had primary education, though that is becoming rarer, but it is a big problem how to educate clergy more.

On the other hand the spiritual dimension in life is very powerful, for everyone in Tanzania unlike in England. There are actually people who are agnostic about God in England, which is something that takes some getting used to. To be agnostic about Mungu's existence in Tanzania would be highly unusual. I do miss here very much the sense of the spiritual, the sense of the involvement of Mungu in our lives which everyone has in Tanzania.

I learned about Mungu as a child, long before I learned about God, when all my friends were Tanzanian kids. I miss today the discussions with anyone you met in the market or whatever, about Mungu. Have we troubles? Let us pray to Mungu. Did things go well? Let us thank Mungu. Mungu comes up in conversation all the time. My favourite restaurant in Dar, near the theological college, is called the New 'Ya Mungu Mengi' (literally, 'Much is of God' ie. the amazingly good food). When you say goodbye, you don't say cheerio, you say 'Farewell we shall see each other again if Mungu wishes it'.

But the faith of the C. of E. is so much more of a private thing. You don't talk about God except in a Bible study group. To hope that God will send rain is to appear naive, but I have found that I've learnt to see him like that. Well not God perhaps, but Mungu can send rain: they'll never be quite the same person. You can translate God into the Kiswahili Mungu, but the word Mungu has a colour and a tone to it caused by the culture of the people, which escapes the theologians definitions. Are God and Mungu the same person? The same person seen from different angles perhaps.

Faith is so much more complicated in England where people think and question and want to change things all the time. In Tanzania it's more a question of sticking to the tradition. People there can read the Bible and believe the miracles as they stand with no problem. The culture of the Bible is closer to people in the two-thirds world, so they

picture it easily. I'll have to do much more reading and thinking about my faith now I'm back, and it'll be harder work in that way, but I doubt if I shall hear much deeper wisdom than I used to hear during Bible studies in the village under the mango tree. It was there too I discovered that wherever I am, whoever I'm with, at the celebration of the eucharist, I am at home.

Brother Amos, whose father was in the Colonial Service, came to Africa when six months old and returned to England to go to school at the age of nine.

Anglican Liturgy Today

BY KENNETH STEVENSON



WHEN the bishops assemble for the Lambeth Conference next year, they will have the opportunity to pray together, as well as to talk together. And when they pray together, they will have the unique opportunity of experiencing each other's liturgies, within a common daily framework. Gone are the days when 1662, or indeed any indigenous English liturgy, ruled the international gatherings of Anglicans from all over the world. In any case, even the most nostalgic rural Colonel has to admit that by '1662' most people mean a particular adaptation of that historic rite. And as any liturgist will be quick to relate, 1662 is a book of unresolved tensions, as the many proposals made before its production make clear. Most of us identify two of these tensions easily.

Two Traditions

The first is the policy of liturgical enrichment, which (broadly speaking) corresponds to the Catholic tradition in Anglicanism. In 1662, it consisted of those who wanted to bring back some of the material of 1549 which was lost in 1552. The second is the strand that has run right through Anglicanism, and that wants to loosen up the Prayer Book, abbreviate set portions, and make provision for alternatives. 'Evangelical' is not a wholly accurate label, but many people would be happy

with such a description; after all, the Puritans espoused that trend in the debates before 1662, and Wesley actually produced an 'Abridgement' of the Prayer Book for the use of his followers in 1784.

Today, both these traditions are alive and kicking all over the Anglican Communion. The Tractarian Movement has solidified the Catholic movement; Evangelical Revivals have intermittently strengthened the move towards freedom. But since the Second Vatican Council, the two have learned to co-exist more happily, and you are almost as likely to encounter a Catholic who likes lots of liturgical freedom as you are an Evangelical who will only tolerate the Prayer Book, and nothing else. History has a habit of playing ironical jokes on us.

But before we look at more recent history, it is necessary to draw attention to the fate of that 'catholic' strand outside England after 1662. In the seventeenth and eighteenth centuries, it found Scotland, and later America, fruitful soil on which to grow richer rites, which also met the needs of different circumstances. For example, in 1764, the Scottish Episcopal Church issued a eucharistic liturgy that contained a full eucharistic prayer expressing the theology of the Lord's Supper that was dear to the hearts of many people at the time. The Holy Spirit was invoked on the bread and wine for consecration, and before this, the elements were offered to God in remembrance of the sacrifice of Christ. Even when couched in the paradoxical language that often makes good liturgy, these tendencies would have been far too 'high' for the more Protestant Establishment in England. Then, when the Americans produced their own Prayer Book in 1789, they took over the Scottish eucharistic enrichments, but also drastically shortened Cranmer's marriage rite, and made provision for it to be used out of doors (which would have been unthinkable in England). Already, Anglicanism was showing itself to be flexible, adaptable to changing circumstances. Liturgical flexibility was not born in the twentieth century.

Thou and You

It is this genius for variety, within certain linguistic and doctrinal norms and styles, which are also to be found in the twentieth century revisions. When we look for a watershed for our own time, the Second Vatican Council is often invoked. But it is much more complicated than that. Vatican II was preceded by many years of heightened scholarship, probing into the past, understanding the origins of Christian worship far better than our predecessors in the sixteenth century, But it *is* true to say

that much of this scholarship was undergone in common; the liturgical and ecumenical movements walk hand in hand.

But as far as language is concerned, the two years of critical decision were 1966 and 1968. As Colin Buchanan, that redoubtable commentator on liturgical matters, has observed on several occasions, 'thou'-texts reign supreme until 1966, but 'you'-texts are almost invariable after 1968. Why should such a *Zeitgeist* operate in such a short time? One answer is to credit the move towards so-called 'modern' language to the Holy Spirit. Few of us would be so glib as to give Him all the honours, nor so cynical as to dismiss the whole exercise. There must have been a head of steam building up to make such a change possible. For in several English-speaking Provinces, there was a sort of 'Series 2' type of liturgy in use (cf. the American Episcopal 'Rite 1', as it came to be called), that kept some of the old language but maintained the more modern 'shape'. Whether or not these rites were thought to have lasting value, two things are noticeable.

First, within a very short space of time, 'you'-form texts appeared, and were touched up, and included in new service-books as they succeeded the pamphlets (Australia 1978). But, secondly, the service-books themselves do include *both* 'thou' and 'you'-form rites, perhaps reflecting a groundswell of conservatism that wants to hold on to traditional language, or else is critical of the new styles. (See America 1979, English 1980, and Canadian 1985.) These provisions are confined to the Eucharist, rather than the other services. This is significant in itself—witness to the fact that the eucharist is at last achieving what Cranmer (and Calvin and Luther) intended for it, namely the main service for the People of God every Sunday.

Two Liturgical Families

There are two main families of modern Anglican liturgy. The first is the *English*; it tends to be based on ASB 1980, and the various individual revisions that went into that book. While no province exactly copies another in entirety, the Australian book of 1978 shows English influence, though it has a richer style, and its attempts to deal with theological problems connected with Evangelicals and Anglo-Catholics are sometimes more successful than the corresponding efforts in England. United Churches in the Indian sub-Continent show great reliance on the English eucharist.

The second is the *American*; it tends to follow the old Scottish theological emphases of the preceding centuries, hardly surprising in

view of the close connection made between the USA and Scotland when Samuel Seabury was consecrated first bishop of Connecticut in Aberdeen in 1784. But the language is modern, and the texts are often the result of much patristic scholarship. The Canadians have decided to follow the United States pattern, and there is evidence of its influence in the West Indies, and elsewhere. The fact that the American Prayer Book of 1979 is available in French and Spanish translation obviously makes it marketable for the parts of Africa and Central America which use those languages.

A comparison between these two families is discernible in the following quotations. First, from one of the eucharistic prayers of the 1978 Australian Book, with its combination of gospel-demand and creation-theology:

We praise you for your only-begotten Son
through whom you brought the universe into being
and made man in your own image.
You have given us this earth
that we might care for it and delight in it,
and through its bounty you preserve our life.

Second, from one of the eucharistic prayers of the 1985 Canadian Book, with its stress on the dynamic character of the remembrance of Christ and the action of the Spirit on the celebration:

Gracious God,
we recall the death of your Son Jesus Christ,
we proclaim his resurrection and ascension,
and we look with expectation for his coming
as Lord of all the nations.
We who have been redeemed by him,
and made a new people by water and the Spirit,
now bring you these gifts.
Send your Holy Spirit upon us
and upon this offering of your Church,
that we who eat and drink at this holy table
may share the divine life of Christ our Lord.

Both these extracts exemplify the innate problems of writing liturgies. While the first one has to cope with creation and the need for redemption and responsibility, the second one has to say that even though Christ *has* died, he still lives in the Christian celebration, and even though the eucharist is not a sacrifice in the pagan sense of the term, it is still a sacrificial activity, because it commemorates a death, and calls for self-oblation (cf. Romans 12:1).

Word and Sacrament

Most modern Anglican eucharistic rites contain the same basic structure, like all the modern Western revisions, but more uniformly so. Lambeth 1968 had actually asked for this to happen. Thus Word and Sacrament unfold through approach, praise, lections, homily, creed, intercessions, and peace; leading into the preparation of the table, the eucharistic prayer, Lord's prayer, communion, and conclusion. The main structural variation concerns the prayers of penitence, which some rites place at the beginning, others between the intercession and the peace; others again permit either position.

Similarly, most rites have a few alternative eucharistic prayers, for example the South African rite embraces both an ASB text and one from the 1970 Roman Missal, an eloquent manner of looking both ways. Unfortunately, England was late in the game of alternative anaphoras, hence the poverty of our collection, when set alongside books produced elsewhere, notably New Zealand (1985) and Canada (1985). But while most of us are resigned (happily?) to a period of stability over *texts*, the question of *lectionaries* is raising its head.

In England, the ASB lectionary is a two-year cycle, based on the Joint Liturgical Group's 1967 proposals. While its compilers and protagonists are quick to point out that it is *not* primarily a 'thematic' choice of readings, the fact remains that the thematic approach does underly the way in which many of the stories have been brought together. In the USA, the Roman Catholic Lectionary (1969) was made the basis for some adaptation by the mainstream Protestant Churches, including the Episcopalians, the Lutherans, the Presbyterians, the Methodists, and the Churches of Christ. So successful were these adaptations that the Roman Catholics in the USA asked for (but didn't get) permission to use it. This three-year cycle of readings is, at root, a series of course-lections of the Epistles and the Gospels, with select OT readings accompanying them. Thus, each year majors on one of the synoptics, and the congregation is allowed the opportunity to experience the style and the theological priorities of each gospel-writer.

This ecumenical version of the RC Lectionary has already been adopted in Australia, New Zealand, South Africa, and elsewhere, although the English scheme is sometimes allowed as an option. At the time of writing, pressure is building up towards giving the USA experiment a higher profile as *the* Anglican way forward. I lived in the USA for five months and quickly found myself preferring it to the ASB scheme. Once again, England is in a minority!

Critical Issues

But there are a number of areas where different Provinces are making their own headway on certain matters that are critical, which makes their work all the more important. First of all, the question of 'indigenisation' has been much debated recently, notably among Roman Catholic liturgists. And yet we have been so bad at this in the past, as witness the way in which the *Te Deum* has migrated into many different languages, but still sung to Anglican chant. Sometimes indigenisation is confined to the use of local ethnic terms to communicate Christian insights; the Korean liturgy of 1973 has some interesting words for sacrifice and meal-fellowship that make the English controversy about 'we offer this bread and this cup' seem pedestrian. But much more work needs to be done on this, particularly in Africa and other parts of Asia, provided that they are helped to train their own liturgists, and that we don't all develop unnecessary complexes about historic Western religious culture.

Secondly, the inclusive-language issue looms large in discussions in North America among all the WASP Churches, as well as the Roman Catholics. In this regard, it is a pity that ASB includes so many 'men' when these new prayers could have been drafted more sensitively. This controversy is likely to wane as long as it is in the hands of the militants. But it is likely to go into a second (and more profound) phase if the feminist theologians help us to take a fresh look at some important theological notions that (they say) are 'male', such as 'sacrificial love'. It is more than likely that pressure will build up for richer modern English-language texts that pay some heed to the voices that say we are one-sided. But this issue is, admittedly, a middle-class phenomenon; I used to worship in an Inner Urban congregation where the social workers took this matter considerably more seriously than the West Indian residents.

Thirdly, Christian Initiation continues to pose critical problems, because of the increase at one and the same time of adult Christian converts, and infant communicants of believing families who are confirmed in later years. While this phenomenon is not ours alone—RC's and Lutherans live with it—we will have to face our very internal Anglican problem, what is Confirmation? We seem to have no certainty about what it is, or what it does; we are certain only that it must be performed by a bishop! Historical studies have progressively undermined this position. Is Confirmation a piece of folk religion that

bishops like to do because it's special to them, or could it become something more profound theologically, and pastorally satisfying, without being inbuilt to our sacramental system as a hurdle before Holy Communion?

Fourthly, the Daily Office (or the Liturgy of the Hours, as it is now called) figures regularly in these reforms, but—with few exceptions—it still consists of the biblically-heavy Cranmer type of Morning and Evening Prayer.

There is some clamouring for a fresh look at the Office in England, where we have what is perhaps the dullest of all the Anglican revisions. The new Canadian book introduces a more imaginative use of psalmody; it sanctifies each day of the week with special prayers and canticles; it contains a wealth of responsories and litanies; and it allows for evensong (especially on Saturdays) to start with the sharing of light, that time-honoured custom. The new SSF Daily Office, of course, has worked along these lines for some years. There is some mileage, surely, in a new look that will help give the Daily Office back to ordinary people, and declericalise it.

Finally, there is the question of language, so topical in the correspondence columns of those papers where tradition is assumed and not argued for. But the question is not confined to *English*, since the Anglican Communion becomes increasingly polyglot (the New Zealand Church has its own Maori bishop). Nonetheless, it *is* an English problem for most readers of this journal. My own gut-reaction is to say that we have not yet brought to birth a new form of liturgical English, and we simply have to keep working at it, with the un-poetic, epigrammatic character of our tongue as it now finds itself. Only time will tell, but seeing we are surrounded with so many witnesses, we have a bright—if uncertain—future.

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A Free Church View

(The 1920 Lambeth Conference's *Appeal to All Christian People*) seemed to alter things, but in cold, actual fact it did not. With the magnificent and unconscious sleight of hand that comes from centuries of practice in the *via media* the Anglicans took back what they seemed to give, and, as usual, wanted it both ways.

BERNARD MANNING (1939)

Have Anglicans no special doctrines of their own?

BY S. W. SYKES



IT IS frequently said by writers on Anglicanism that Anglicans have no special and peculiar doctrines of their own. A typical example of this view occurs in Bishop Wand's standard work *Anglicanism in History and Today* (1961). Here, in the context of a distinction between Anglican theology, whose existence he affirms, and Anglican doctrines, Wand asserts that it is part of the glory of Anglicanism that 'we claim to believe what is in the Creeds and in the Bible, that is to say, what is common to all Christendom'.¹ Somewhat earlier Bishop Stephen Neill had been more sweeping still, denying not merely that there were special Anglican doctrines, but even that there existed a 'particular Anglican theology'. The Church of England, he affirmed, 'teaches all the doctrines of the Catholic Faith, as these are to be found in Holy Scripture, as they are summarized in the Apostles', the Nicene, and the Athanasian Creeds, and as they are set forth in the decisions of the first four General Councils of the undivided Church'.²

It is the sole purpose of this essay to show that the NSD ('no special doctrines') claim is fallacious. What follows from such a demonstration can only be properly considered when Anglicans have thoroughly mastered the reason why the 'no special doctrines' claim has to be given up. It emerges as a thoroughly confused and confusing piece of Anglican apologia whose paradoxical purpose was to distinguish Anglicanism from all other denominations and one of whose astonishing consequences has been to create a view of the catholicity of the Church private to Anglicans. It is of no small consequence to disabuse our minds of this venerable absurdity.

Mere Christianity?

We must enquire, in the first place, what a 'special doctrine' would be. As already indicated, Wand holds that it is Anglicanism's 'glory' that we have 'no special and peculiar doctrines of our own'. Neill indirectly glosses the notion of 'special doctrines' when he instances as 'additions to the Catholic Faith' the dogmas of the Infallibility of the Pope and of the Corporal Assumption of the Blessed Virgin Mary. The idea that some denominations have made *additions* to a body of doctrine *common* to all Christendom is a form of apologetic highly characteristic of

Anglicanism. It suggests the following mathematical interpretation of the NSD claim: namely that whereas Eastern Orthodoxy professes doctrines A, B, C, D and E, F, G, H, and Roman Catholicism professes doctrines A, B, C, D, E, F, G, H, and I, J, K, L, Anglicans profess merely A, B, C and D. Protestant denominations are, on this analogy, sometimes represented as affirming more than the basic quantity of doctrines, for example Lutherans insisting on a special doctrine of the Eucharist or Calvinists on double predestination, while at least some Congregationalists may entirely fail to teach the orthodox doctrine of the Trinity. On this gloss of the NSD claim, Anglicanism turns out, somewhat paradoxically, to be 'mere Christianity', unhyphenated Catholicism without omission of anything essential or addition of anything inessential.

At this point, of course, objection might be raised to quantifying doctrines in this way. Is it really the case, it might be asked, that Christian doctrines can simply be listed in a crassly numerical manner? The objection has powerful theological weight to it, but there are very good reasons in the history of Anglicanism why the claim should be interpreted as implying the possibility of enumerating the basic Christian doctrines. It was the whole point of the 'fundamental articles' tradition, in which Anglican apologists invested heavily in the sixteenth, seventeenth and eighteenth centuries, that the 'necessary doctrines' could be distinguished and enumerated with enough clarity to distinguish them from 'additions' and 'matters indifferent'. The NSD claim and the Anglican attempt to identify fundamentals belong to the same world of discourse.

True Doctrine?

The position which we are to examine in this paper, therefore, is the one taken by both Wand and Neill which glosses the NSD claim in traditional Anglican fashion by assuming that doctrines may be expressed one by one in propositions. The demonstration, which I shall provide, that this claim is false is one of the reasons for *not* holding such a view of Christian doctrine. But that wider discussion lies beyond the scope of this paper. It is enough, I believe, to show the untenability of that view of Anglicanism maintained in two standard works in common use.

The argument I shall advance proceeds on the basis of the same assumptions as held by Wand and Neill. The reason why the claim fails

is that it is unable to provide an account of the extent of true doctrine. It is notorious from the history of the Church that there have been disagreements about doctrine. On the mathematical metaphor some denominations hold a larger, and some a small body of propositions. All denominations are, therefore, obliged to justify their own claims by showing; (i) that their view of the extent of Christian doctrine is a sufficient expression of the Catholic faith, and (ii) that their denomination has the authority to declare that body of doctrine to be the full expression of the Catholic faith.

There is enough evidence that the first of these claims is commonly made by Anglicans. In both of the original texts of the Chicago-Lambeth Quadrilateral the word 'sufficient' is to be found (Chicago, article 2, 'The Nicene Creed as the sufficient statement of the Christian Faith'; Lambeth, article 2, 'The Apostles' Creed as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith'). But Anglicans could not have claimed in the 1870s and 1880s that such a definition was generally agreed. To appreciate the intentionally controversial nature of this statement we have only to contrast it with the words of the 1870 Dogmatic Constitution, *Pastor Aeternus*, which declared the Pope's infallibility:

We, therefore, with the approval of the sacred Council, judge it necessary, for the protection, the safety and the increase of the Catholic flock, to propose to all the faithful what is to be believed and held, with regard to the establishment, the perpetuity and the nature of this sacred apostolic primacy, in which is found the strength and solidity of the entire Church. Likewise we judge it necessary to proscribe with sentence of condemnation the contrary erroneous opinions so detrimental to the Lord's flock.

Here is exemplified both a different statement about what might be said to be the content of the faith, and also the claim of a different body to speak with exclusive authority for the entire Church.

A Further Doctrine

Anglicans, of course, have been both reticent and elusive on the subject of their authority to define what is a sufficient statement of the Christian Faith. But it is apparent that it could not be adequate merely to *assert* a certain number of doctrines as though their sufficiency was a self-evident fact. Anglicans have certainly attended with considerable vigour

to the historic justification of this claim, with copious reference to the consensus of the so-called undivided church. But again it has proved not to be self-evident that a certain fixed number of centuries contain that consensus, and even Anglican definitions of the fundamentals have varied widely.³ The issue of the authority of the Church of England, and of the Churches in communion with her, to declare in the absence of contemporary Christian unanimity that such-and-such constitutes a sufficient statement of Christian faith is unavoidable. For this right to exist in the way Anglicans believe or assume that it does, it must exist in the Church as such. That is to say, on the very assumptions of Wand and Neill, there must be a theology of the Church according to which the Churches of the Anglican Communion have the right to make controversial declarations about the extent of the content of the Christian faith. Even though doctrines A to D are affirmed, and even though these doctrines may be held in common with all other churches, the affirming of these doctrines to be sufficient entails a further doctrine, M, which can only take the form of an Anglican doctrine of the church. But *this* doctrine could not, by definition, be common to other bodies, except those which defined the Church's doctrines in precisely the same way. Anglicans, therefore, must have at least one special doctrine of their own.

Although at this point, having demonstrated the internal inconsistency of the NSD claim, it may be futile to make further enquiry, it is not uninstrusive to ask what Anglicans *do* say about the Church. On strict NSD principles they should profess no more than is contained in the creeds. But unsurprisingly we discover at once that Anglicans have in the past formulated a more articulated doctrine of the Church, for example, in the text of Article XIX of the Thirty-Nine Articles, which is entitled *de ecclesia*. It is an irony that Anglican commentators on this article, who are obliged to note the fact that it corresponds closely to the Article of the same name in the Lutheran *Confessio augustana*, are sometimes at pains to point out that it *differs* from that Article by being 'more precise and guarded'. But this (plainly Anglican) doctrine of the Church is generally eliminated from consideration on the grounds that the Thirty-Nine Articles do not constitute 'Anglican doctrines'. Wand, for example, states that Anglicans regard them as standing 'on a lower level of authority than the creed' and cites the Lambeth Conference of 1888 as declaring that the missionary churches should not necessarily be bound to accept them in their entirety. Indeed it need not be in dispute that, since the nineteenth century, *de facto* the Articles have lost authority and have repeatedly been 'put in their place' or simply ignored.

A Doctrine Implied

But, we must ask, does the fact that Anglicans have not articulated and promulgated a doctrine of the Church as a special doctrine of their own, simply settle the question? At once we are introduced to a complexity. What constitutes a doctrine? We must assume that it would be possible for Anglicans to put forward a doctrine of the Church. If that were not even possible, let us say on the grounds that only that would count as a doctrine which was taught by the *whole* church, then the NSD claim would simply be tautologous. Anglicans would then have no special doctrines simply because 'doctrine' would not be the kind of thing which only Anglicans could advance. But if it is possible that there could be such a thing as an Anglican doctrine of the Church then it is also possible that, though there was not one at the moment, there could be one in the future; and if, as I have argued, there is such a doctrine, then what we would expect to find is a state of affairs in which an Anglican doctrine of the Church, special to Anglicans, was *implicit* in the professions of faith.

That this is indeed the case arises from its credal profession of belief in the Church. For any church to profess a belief in the One, Holy Catholic and Apostolic Church must be taken to be self-referential; that Church includes this church. Thus it is implied by Anglicans saying the creeds that the Church in which they believe is one in which the Churches of the Anglican communion participate. This is clearly stated in the case of English Anglicans by Canon A1 of the Church of England (corresponding to canon 3 of the 1603 Canons):

The Church of England, established according to the laws of this realm under the Queen's Majesty, belongs to the true and apostolic Church of Christ; and as our duty to the said Church of England requires, we do constitute and ordain that no member thereof shall be at liberty to maintain or hold the contrary.

But this proposition *must* imply an Anglican doctrine of the Church. Furthermore it is because Anglicans affirm and believe such a doctrine that they are in a position to go on to assert, as they do, controversially, that a certain limited number of doctrines constitute a sufficient statement of the apostolic faith. This proposition, moreover, contains within itself the necessary claim to possess the authority to delimit the extent of the content of the faith, which, as I have argued, is the basic requirement of doctrine M, the Anglican doctrine of the Church.

The final stage of this argument is now clear. What Anglicans have to assert is that the church to which they belong has the authority to

determine that a specific number of doctrines constitutes a sufficient statement of the Christian faith. But this position is not acceptable to the Roman Catholic Church or to the Eastern Orthodox Churches. Therefore it cannot be the case that this implied Anglican doctrine of the Church is common to all Christians. Therefore, again, it cannot be the case that there are no Anglican doctrines. The NSD claim is false.

It will be said that this argument rests upon a disputable premise, that Christian doctrines are capable of being enumerated. There is indeed wide-ranging contemporary debate on the nature of doctrine, about which the authorities cited for the currency of the NSD claim are innocent. It is time, of course, for Anglican apologetic to rejoin modern theological discussion and cease the pretense of being above the denominations. This absurdity reaches into the heart of the solemn assurances which Anglicans sometimes give of what the 'Catholic Church' may or may not do, on a definition of catholicity private to a particular party within Anglicanism. It is time that we grew up enough theologically to realise that there is dispute between the denominations about what the catholicity of the Church signifies, and that if we, as Anglicans, have a view worth considering on this matter, we must take the risk of advancing an Anglican doctrine of the Church, as a special doctrine of our own in dialogue with, and not above, those of our contemporaries.⁴

Notes

1. J.W.C. Wand, *Anglicanism in History and Today*, Weidenfeld and Nicolson, London, 1961, p. 227.
2. S.Neill, *Anglicanism*, Pelican Books, Harmondsworth, 1958, p. 417.
3. William Palmer of Worcester College, Oxford, exposed the varieties of definitions of the fundamentals in an Appendix of his learned *Treatise on the Church of Christ*, Vol. I, Rivingtons, London, 1838, pp. 122-131.
4. Christopher Hancock, Margaret Guite, Nicholas Sagovsky and Michael Sansom have all generously provided me with acute observations on the first draft of this paper.

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An Anglican View

The Church as it now stands no human power can save.

THOMAS ARNOLD (1832)

The Church Catechism in the Anglican Experience

BY JAMES HARTIN



The Catechism emerges in the first Prayer Book of Edward VI in 1549 out of the process of Reformation change in the English Church. The idea of such forms of 'catechism' is a product of the Reformation experience in Europe. Many catechisms were produced, Martin Luther is the author of several. Through the Middle Ages teaching collections of the Creed, the Lord's Prayer and the Ten Commandments had been set out in England. Various expositions of these existed in English and were to be used by episcopal authority in the teaching of children and lay people, e.g. in 1257 a statute of the diocese of Norwich directs 'all rectors and parish priests to teach the children of their people the Lord's Prayer and the Creed'.¹

English versions of the Creed, the Lord's Prayer and the Ten Commandments were the central element in the teaching of the medieval parish clergy relying upon the manual forms provided for their own guidance. The idea of teaching in a dialogue form appears in the Reformation experience. The long standing ideals of parish teaching were expressed by Archbishop Cranmer:

Hath not the commandments of Almighty God, the Articles of the Christian Faith and the Lord's Prayer been ever necessarily, since Christ's time, required of all both young and old that professed Christ's name, yea though they were not learned to read.²

The general impression is that such teaching was not to be found everywhere and was not systematic. Royal injunctions were issued in 1536 and 1538 to try to overcome widespread ignorance of the essential elements of the Christian faith. These injunctions required the clergy to teach the people the Lord's Prayer, the Creed and the Ten Commandments, sentence by sentence, on Sundays and Holy Days, and to make all persons recite them when they came to confession. Already in 1534 we discover the beginnings of a form of 'catechism' in Marshall's Primer (1534) in 'a dialogue between the father and the son' which aimed to explain the meaning of Holy Baptism and set out the Creed and Commandments.

In *Liturgy and worship* A. R. Browne-Wilkinson summed up this developing process of the practice of church teaching—Right up to the Reformation the clergy are continually being charged by their bishops to attend to the systematic teaching of their people, and Primers for the laity as well as manuals of

instruction chiefly for the use of clergy existed... The effect of the Reformation on Anglican usage was twofold. In the first place it provided a definite manual of instruction for general use in the form of a 'catechism'; in the second place an attempt was made to systematise the giving of religious instruction to the young.³

The Reformation period gives some evidence of an emphasis on the task of the parent in religious teaching and training, e.g. Martin Luther's *Shorter Catechism* (1529) which was framed as a dialogue between father and child. The longer term development in both Protestant and Roman Catholic traditions was the enlargement of the catechising duties of the clergy. Family catechising seems to have been limited to situations where families existed in hostile or unsympathetic surroundings in which they distrusted or disliked the teaching of the parish clergy.

The appearance of the Catechism in the English Prayer Book of 1549 as an essential preparation for confirmation emphasised the teaching role of the parish clergy. The accompanying instruction was that the curate of every parish should make provision at least once every six weeks for public catechising in the church before evensong on a Sunday or holy day.

And all fathers, mothers, masters and dames shall cause their children, servants and prentises (which are not yet confirmed) to come to the church at the date appointed and obediently hear and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn.

The result of this teaching should be tested at the bishop's discretion by his own asking of questions of 'this short catechism' before the candidates were confirmed.

The Church of England hierarchy was not out of step with the general practice of reformed churches in taking it for granted that catechism was a parochial activity, and that parishes would be well edified if their children spent Sunday afternoons learning by rote the obligations which had been taken for them at their baptism.⁴

The content of the 1549 Catechism was to hold its place through the centuries—there was teaching about baptism, the Creed, the Ten Commandments and the Lord's Prayer. In 1604 the section dealing with the Sacraments was added to make the Catechism a more complete outline of instruction. The broad content is meant to be a basis for understanding of our place in the Church, our responsibilities in belief and behaviour and our need of prayer and worship. There is a definite linking of church membership and worship, with the need of Christian understanding and Christian living, all this in the setting of the traditional relationships in society and state. The connection between 'Catechism' and 'Confirmation' made a new emphasis in the understanding of membership in the Church.

'It was the idea of personal confession, personal consent, open confession and intelligent ratification based upon careful and thorough instruction.'⁵

The possibilities in the use of the Catechism in seventeenth century England are vividly set out by George Herbert (who died in 1633) in *The country parson*:

'The country parson values catechising highly ... He useth and preferreth the ordinary Church Catechism partly for obedience to authority, partly for uniformity sake, that the same common truths may be everywhere professed, especially since many remove from parish to parish, who like Christian soldiers are to give the word, and to satisfy the congregation by their Catholic answers. He exacts of all the doctrine of the Catechism; the younger sort the very words; of the elder the substance ... When once all have learned the words of the Catechism, he thinks it the most useful way that a pastor can take, to go over the same, but in other words: for many say the Catechism by rote, as parrots, without ever piercing into the sense of it ... And this is an admirable way of teaching, wherein the catechised will at length find delight, and by which the catechiser, if he once get the skill of it, will draw out of ignorant and silly souls, even the dark and deep points of religion ... This is the practice which the parson so much commends to all his fellow labourers; the secret of whose good consists in this, that at sermons and prayers, men may sleep or wander; but when one is asked a question, he must discover what it is. This practice exceeds even sermons in teaching.'⁶

Herbert held a very high ideal of the role of the teaching pastor—he is personally involved with his people in the experience of Christian growth, pastor and people are fellow travellers in their spiritual pilgrimage. He needs to be keenly aware of the differences in position and experience among his people—the aim of teaching is to reach people where they are and encourage them to the next stages in Christian understanding. In this process of learning Herbert found the content and method of the Catechism an effective instrument, and he gave himself wholeheartedly to the tasks of 'the catechist'. His ideals, principles and methods may well provide foundations for analysis of the work of Christian education in the late twentieth century.

The Church Catechism was short and concise, and compares favourably with other catechisms of the sixteenth and seventeenth centuries. There was a curious lack in its failure to teach anything about the confirmation experience to which those who learned the Catechism were proceeding. Through the centuries Church teachers have been increasingly aware of the lack of Catechism teaching about the meaning of the Church and the ministry of the Church. In many parts of the Anglican Communion 'revised Catechisms' have appeared—a recognition that there is a continuing need of a concise, clearly worded framework of teaching, and that this form has always to be adapted to the new situations in which the Church lives and witnesses.

In 1971 the Church of Ireland agreed to use a 'revised catechism' largely based on that drawn up by the Church of England Archbishops' Commission. In this revised form there is reference to the Nicene Creed as well as the Apostles' Creed, and questions and answers about our understanding of the three Persons of the Holy Trinity. There is a clearly worded section on the meaning of the Church and the work of ministry, both ordained and lay—this includes question and answer about the particular history and witness of the Church of Ireland, and the Anglican Communion, and our relationships with other Christians. Questions about the gifts of God's grace, the work of the Holy Spirit and the use of the Bible lead into an examination of the Sacraments and on to teaching about Ordination, Holy Matrimony, the ministry of Absolution, the sacramental ministry of Healing. The concluding questions and answers affirm the Christian hope in the advent of Christ, the last judgment and resurrection. All the questions point to the new political and social situations in which Christians live today. The end of the question about 'duty to neighbours' runs 'Thus I acknowledge God's reign among men and try to live as a citizen of his kingdom, fighting against evil wherever I find it, in myself or in the world around me.'

The value of the Church Catechism in the sixteenth century and since has been the personal relationship involved between teacher and learner, and the emphasis upon the personal response of the learners in their own situations. The danger has always been that the catechism method can become a rigid learning by rote without the imaginative, personal and contextual approaches described by George Herbert. But always the Catechism has encouraged its learners to discern their place in the Church as people baptised into the Body of Christ, and to reflect upon the consequent responsibilities in faith, worship and life. The balanced structure of the Catechism emphasises our essential reliance upon the grace of God—the grace which enables us to share fully in the life of the Church, and to take up courageously and faithfully our human responsibility in our kind of world.

This remains the heart of the experience of being Anglican. There is within it the awareness of the almighty power of God and his loving purpose for his world and all his people—a purpose which is achieved through the loving obedience and loyalty of all those who become the instruments of his Kingdom through their experience in the full sacramental life of the Church. There is within it commitment and conviction with a willingness to recognise that the ways of God elude our attempts at precise definition and verbal statement. 'I heartily thank

our heavenly Father that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.'

References

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4. J. Bossy *Christianity in the West (1400-1700)* pp.118ff. Oxford 1985.
5. Dyson Hague *Through the Prayer Book*, pp.300ff. London 1932 and later editions.
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James Hartin is Principal of the Church of Ireland Theological College, and Professor of Pastoral Theology at Trinity College, Dublin.

Friendship

A deep communion with another,
A love far deeper than mere words.

An unspoken answer to an unspoken question
True friendship lasts for ever.

It takes the sorrows and the joys and shares them
one with another.

Friends are valuable, keep them
But beware, do not demand their all,
They will no doubt be friends with many.

Share your friends with the world,
and your friendship will become stronger and more lovely.

A friend is one you can turn to in time of need
For comfort, love, a reassuring word,
An understanding smile.

SUSAN C.S.F.

Man

Walking slowly along the track
Bearing the weight of being man,
The entire created order in a mob
Accosted him saying, you are his
Darling and his joy, his journey
And his home, you have his ear
And cogitate the secrets of his
Heart, O you who are the one true
Portrait of him, speak to us of God.
But the man simply stood and sighed,
His tears too immured to come.

JUNIPER S.S.F.

In King's College Chapel, Cambridge

A waiting congregation
establishes a real presence,
soft-breathing bodies
bulky in thick coats,
wanting comfort
from wooden seats

faces everywhere
tilting upward
to where the arches point,
or sideways
towards a neighbour,
or down into hands
shielding a private prayer

every soul hoping
the choir will implore
more beautifully than they ever could

the mercy
which is given to all
but to each
infinitely exciting

like these voices
weaving effortlessly
new and unimagined harmonies.

SUSAN FISHER

Give Me Your Silence Lord

Give me your silence, Lord

The holy word

That leads (though blind is yet arrayed with light)

Clearly through any night.

Give me your silence Lord

The sacred word

That inward, secret, leaps from thought to thought

Beyond where this world's meaning's caught.

Give me your silence Lord

The ultimate word

All light, all dark, all faith and hope, all thought, all prayer

Lost, and found again beyond despair.

Give me your silence, Lord.

THELMA FROST

Landscape

Sometimes the landscape of my soul

seems like this burnt hillside,

the wind rattling orange leaves on black twigs,

the soil full of ash between the stones.

Sometimes the landscape of my soul

seems like this terrible waste of dead trees.

Walking this afternoon among the charred remains

I found a black stump sprouting leaves

and new grass thinly veiling

a delicate oak sapling

in this, the ravaged landscape of my soul.

SUSAN FISHER.

Thank You

Thanks to all our subscribers who have sent a donation with their subscription. Please note that subscriptions should once again be sent to HILFIELD where Brother Christopher has recently arrived. We thank you also for your patience in following him in his travels.

Books

Gentle Strength

Sheila: A Healing through Dying. By *Saxon Walker*.

Arthur James, 1 Cranbourne Road, London N10 2BT. 1987. 60pp £2.95.

In this book, Saxon tells of his wife Sheila (a companion of SSF) and her brave Christ-centred dying. He writes beautifully, and quite without false sentiment and thus contributes to the growing Christian witness to positive attitudes to dying. Bishop Richard Holloway links it to C.S. Lewis' 'A Grief Observed' and Alan Paton's 'Kontakion

to you departed'. Poetry, prose, scripture and liturgical links in the life of a country Church through the Church's Year make this a gentle but strong book of help, especially to those themselves dying and the bereaved. There is also a happy reminder of the value of letters.

BERNARD S.S.F.

Through the Darkness

A Glimpse of Glory. By *Gonville ffrench-Beytagh*.

Darton, Longman and Todd. 1986. 114pp. £2.95.

'We are like the great tankers... that go trundling along the road marked 'Capacity 20,000 gallons'. But you and I go about with a couple of gallons sloshing round in the bottom instead of being filled with the fullness of God.' So writes Canon ffrench-Beytagh in his delightful new book, in which he manages to convey his own delight in God with an appealing blend of enthusiasm and serenity.

Part I includes a fine commentary on George Herbert's poem 'Prayer'. Part II, 'Counsel for Pilgrims', continues with the theme of Prayer, relating the spiritual life

of the individual to the wider life of the Church and the world. There are practical and heartening chapters on loneliness and depression by one who has known both and has found, in Christ, a way through the darkness. The final chapter looks at the joys and struggles of the priest and ends with a plea: 'We need you to pray for us by our names.'

This is a warm and encouraging book, thoroughly down-to-earth in places, happily caught-up-to-heaven in others. Highly recommended.

SISTER SUSAN ELISABETH C.S.Cl.

Mercy and Forgiveness

Punishment in the Bible. By *J. Arthur Hoyles*. Epworth, 1986. £5.95.

This book provides a short survey of punishment and the attitudes to it as seen in the Bible: in the Old Testament it is seen as vengeance and as justice and also as opening up possibilities of reconciliation through God's mercy, and in the New Testament there is a glance at the radical ethic of Jesus and the themes of God's mercy and forgiveness, at S. Paul's ideas on punishment and at the sterner side of the

New Testament writings. Hoyles then looks at the dilemma which presents itself because of the various aspects presented. There is no easy answer to all the questions. Most of the solutions on offer can appeal to some part of the Bible, but this book does display the problems and draws out some of the implications of the most distinctive demands in the New Testament.

We apparently imprison a larger propor-

tion of our population than do other major countries in Western Europe (approximately twice the proportion of West Germany and France). Residential care of any kind is expensive and this particular form is also alleged to be counter-productive. So there is good cause, even for the

lowest motives, for more thought and experiment in dealing with the people concerned. As Hoyles points out, Paul 'like his master, was nearer to the criminals than the judges, and this must have some bearing on the Christian attitude to crime and punishment'. A SISTER C.S.C.I.

From Fear to Love

In the House of the Lord: the Journey From Fear to Love. *By Henri J. M. Nouwen.*
D.L.T. 85pp £2.95.

Like a bird Father Nouwen seems to flit from tree to tree—Yale, Harvard, Genesee, Rome—and each resting-place elicits a welcome song.

'In the House of the Lord' was written at Trosly-Breuil, the birth-place of Jean Vanier's worldwide L'Arche Communities, and inspired by a passing remark of their founder. The signposts upon the 'Journey' are (perhaps a trifle uncouthly to English ears) Intimacy, Fecundity and Ecstasy.

Each chapter is a meditation first upon

the fear-ridden barriers, and then upon the love-inspired foundations, of that Relationship, Fruitfulness and Joy which are disclosed by Jesus' teaching in John 15. 4-11.

At first glance this may appear a rather slight book, but it will indeed repay further reading and meditation, and provides also a moving little tribute to Jean Vanier's great work in building centres of love among handicapped people.

LAWRENCE CHRISTOPHER S.S.F.

Faith and Hope

I believe. Reflections on the Apostles' Creed. *By Trevor Huddleston.*
Collins: Fount Paperbacks. £1.75.

All shall be well. *By Michael Meegan.* Collins: Fount Paperbacks. £2.50.

We might expect a book about the Creed to explain the articles of the Christian faith and give reasons for them. Many such books have been written—'what I believe and why'—but Bishop Huddleston's book is not one of them. Twenty-six four minute talks broadcast on the B.B.C. World Service hardly give scope for argument and explanation. What the bishop set out to do was to speak 'from heart to heart across all the barriers of culture and of faith' about the meaning of the Apostles' Creed in terms of daily living. His reflections challenge us with the implications of the faith we profess. All religion and all human questioning asks 'what is life for?' and only faith can give the answer. To believe in God

the Father Almighty is to affirm that love is almighty. To call Jesus 'Lord' is to understand authority in terms of service. Believing in the incarnation (Jesus 'conceived by the Holy Spirit') is to acknowledge the infinite and eternal dignity which God has given to human nature. 'He suffered'—'for me', says Bishop Huddleston, 'it is those two words which make Christianity a possible religion for humanity at all' in a world where pain and suffering, sorrow and loneliness, hunger and homelessness are inescapably part of the human scene: the sufferings of Christ are real. Judgement there will be, but it is in the hands of Jesus himself (so 'Anna was right to have no fear'). In *I believe* Trevor Huddleston

presents Christianity as 'a truth to live by'.

Michael Meegan is a member of the International Community for the Relief of Starvation and Suffering, working in East Africa. *All shall be well* is a book 'about the celebration of life...about gentleness in a world that is in pain.' The argument, simply stated, is nothing new. The violence and divisions in the world can be traced to the lust for power and the myth of self-importance and pride', to the loss of self and the fear of not being valued which cause us 'to put up a facade of busyness and to grow a shell in which we can hide in moments of pain and vulnerability.' Only our openness to God and to reality (the celebration of other people) can bring us to life and make us truly ourselves. 'Every corner of the world bears the wounds of Christ, and we are called to cast some light,

some hope in such a world.' 'The coming together of humanity begins with you and me, our overcoming our fear and scepticism, our walking through life in the spirit of S. Francis, being channels of peace...' If one feels one has heard all this before, one cannot just put this book aside, except to hide from the grim realities which threaten one and make one uncomfortable. On almost every page the reader is brought face to face with the tragedies of hunger and deprivation. The value of this book is the author's moving testimony to the reality of God. His affirmation 'All shall be well' comes from his encounter with abandoned and hopeless humanity.

Huddleston expresses the faith and Meegan the hope which are anchored in God and fulfilled in love.

REGINALD, S.S.F.

Nicaragua

Faith in Struggle: The Protestant Churches in Nicaragua and their Response to the Revolution.
By David Haslam. Epworth, Press 1987. viii + 145pp. £4.95.

The Protestant Churches of Nicaragua form about fifteen per cent of the population and are growing rapidly. David Haslam has done us an able service in explaining their role in social revolution in Nicaragua, cockpit country of Central America. In the process he has translated some documents from the Spanish and made them available in English for the first time.

Like the Catholic Church, the Protestant Churches are divided. On the one hand there are those who support the Sandinistas, like the pastor who told Mr. Haslam: 'I support the revolution because I see it doing in just a short time what the church has been *saying* it wanted to do for hundreds of years'. (p110) On the other hand are those churches like many Assembly of God congregations, where there is considerable opposition to the revolution. Mr. Haslam points out the irony that under the late dictator Anastasio Somoza,

the Assemblies of God were fond of preaching obedience to the state on the basis of Romans 13—a text that now seems to have disappeared from many pulpits! (p29).

The personal testimonies of Nicaraguan protestants are among the most moving aspects of the book, and I was left wishing that there had been many more. I was particularly interested to learn of Laureano Mairena, a Protestant member of the famous Solentiname community set up by Ernesto Cardenal, and who died in action against the *contras* in November, 1982. Also moving was the story of Noel Vargas, a young pentecostal theologian killed along with forty-two others when the *contras* attacked and destroyed their village. We would have liked to know more about such people: the reminiscences of their friends, for instance, rather than—in the case of Vargas—the occasionally leaden prose he wrote.

Mr. Haslam includes the Anglican Church among the Protestant Churches. He notes its heavy dependence on external funds, and says it is more prepared to take up positions via statements than actually to get involved in work for internal change. This is not entirely true: the Anglican Church helped agricultural community development on the Atlantic coast in some imaginative ways, and was prepared to do more until the contra depredations put a stop to it. But in general Mr. Haslam's criticisms are correct.

Mr. Haslam usefully locates the story of the Protestant churches in the context of the history of the country at large, including recent events.

I have some quibbles, for instance with

incorrect Spanish on p 45 and with the acronyms. The Nicaraguans are an acronym-loving people. Mr. Haslam does battle valiantly with these, but in the end leaves us struggling a bit to follow him through CEPAD, CNPEN and CEPRES. (And facing the list of abbreviations is a page with two unidentified sets of acronyms.) But in general this is a good and useful book which will be read with profit by those who follow Nicaragua's news. The Anglican Diocesan Convention has condemned 'the economic and military aggression of the Reagan administration toward Nicaragua' (quoted on p 128) as well as interference by other countries. Nicaragua longs to be left alone to get on with making its own future. May it be so.

TERRY S.S.F.

Politics and Ethics

Reinhold Niebuhr and the issues of our time. *Edited and introduced by Richard Harries.* Mowbrays, £6.95. ISBN 0-264-67051-5

Those, like me, to whom Reinhold Niebuhr is a familiar name suggesting a few familiar themes, but who have no close knowledge of him, may find this a useful introduction to the renewed interest in him. We certainly need someone who can hold together the political and the ethical and whose view of the ethical takes into account the nature and destiny of man. This is not a book to provide ready-made solutions—the first chapter gives a very useful account of Niebuhr's own changing views—but it provides some thinking on current problems which may clarify our own views, even if we cannot agree with all the

suggested conclusions.

I found James Gustafson's exposition of the various ways in which theology and ethics can be related, and the varieties of ethics which result, a summary to which I hope to return. For me the most interesting chapter is the one in which Daphne Hampson criticises Niebuhr's equation of male with human when he is writing about sin. She suggests that the human situation as Niebuhr describes it is the result of 'a peculiarly male temptation' and that women's different view of the world and way of inter-relating could help to cure it.

A SISTER C.S.Cl.

Gospel Values

A Life Promise. *By Francis J. Moloney S.D.B. Darton, Longman and Todd, 1985. £4.95.*

This is the author's third book on the religious life: in other words, he has continued to think about it, and has not been trapped by his own earlier achievement. This is a re-writing of *Free to Love* and is a continuation of the thinking

contained in *Disciples and Prophets: A Biblical Model for the Religious Life*. The central theme is that 'poverty, chastity and obedience—if they are Gospel values—are evangelical imperatives for all those who wish to follow Jesus of Nazareth i.e. all the

baptised', though they will take different forms for different people. 'If poverty, chastity and obedience are Gospel values, then they must challenge all of us, as the Gospels were not written for Religious. They are a word of life and hope for all who claim to be followers of Jesus'. An examination of the varied ways in which poverty and riches are treated in the Old Testament leads on to a look at life in Christ as 'a profound openness to the sharing of life and love with other Christians'. A letter, deeply rooted in the situation in Latin America, is quoted making very real the need for a 'radical giving of ourselves, of all

that we are and have'. Destitution is not in itself a good thing in the Bible: its only value is as an opening to a new way, the Kingdom announced by Jesus. The biblical material has a similar place in the examination of chastity and obedience. Much of the book is concerned with the application to religious communities but the author is concerned to show the relevance to all Christians of poverty, chastity (either in celibacy or in marriage) and obedience, seen as 'the keys to a unique freedom and a unique opportunity to love and be loved'.

A SISTER C.S.Cl.

Mysticism

A Dazzling Darkness. An anthology of Western mysticism. *Edited by Patrick Grant.* Collins Fount Paperbacks. £3.95.

Patrick Grant was born to Presbyterian and Roman Catholic parents in Northern Ireland and knew both traditions from inside. He was thus well-placed to recognize the fear and misrepresentations, and the resulting hostility and fear. He has come to believe that religion must offer 'a vision sufficiently clear, powerful and complex to counter its own corruptions'. This is what he believes he has found among the western mystics. His study of literature and his concern for religion have met in them for he sees in mysticism the poetry of religion, and therefore 'the creative spirit of Christianity... an experience of God's presence beyond the boundaries of culture and language, which the mystic nonetheless undertakes to

communicate for humanity at large'.

The quotations in each chapter, following a short exposition of its theme, show different aspects of this vision. They range over the centuries from Macarius and St Basil to Jung, Koestler and Basil Hume (not yet officially a saint), taking in on the way such people as Richard Jefferies, Gertrude More and Jane Lead (1623-1704—I wonder how many people have met *her* before) as well as more obvious writers.

It would take anyone a long time to read and inwardly digest these offerings, but the attempt to follow them out and reach the end to which Patrick Grant points would be its own reward.

A SISTER C.S.Cl.

Nature and Grace

Aquinas, Calvin and Contemporary Protestant Thought. *By Arvin Vos.* Paternoster Press, 1985, £9.95.

This is a genuinely ecumenical study. Vos writes from the Protestant point of view about some of the alleged conflicts between Aquinas and Calvin and some of the modern Protestant views of Aquinas. It is a

pleasure to read anyone who defines so clearly the meanings which he believes the various writers to give to certain key words and who can therefore show how some of the misunderstandings have developed, for

he does come to the conclusion that at many points there have been misunderstandings. He concludes that many of the positions ascribed by Calvin to 'the Schoolmen' were held by Calvin's own contemporaries but not by Aquinas, for example, and it is our own contemporary ignorance of any other schoolmen than Aquinas which has contributed to confusion at this point.

It is impossible to be certain without knowing the original texts but, assuming that his translations are accurate, he makes out a good case and gives an easily believable account of the developments.

He suggests that misunderstanding has continued to bedevil Protestant expositions of Aquinas. Even if one is not passionately interested in the subject it can be very satisfying to see such a lucid exposition, and it can help to clarify one's own understanding of what is involved in belief, of the grounds for belief and of the controversies over nature and grace. He ends with an attempt to set both Aquinas and Calvin against their very different historical backgrounds in the hope that we may be able to learn from both traditions.

A SISTER C.S.Cl.

Devotional Classics

Spiritual Letters of Jean-Pierre de Caussade. *Translated by Kitty Muggeridge.*
Fount Paperbacks. £2.50.

Jean Pierre de Caussade was an 18th century French Jesuit, and he is now best remembered for his spiritual writings, and particularly for his *Abandonment to Divine Providence* which was published in an English translation in 1921. We are grateful to Kitty (wife of Malcolm) Muggeridge for making available a selection of his letters which he wrote to Sisters at the convent of which he was for some time spiritual director.

When we read these letters our immediate reaction 'may be to find ourselves transported back in history to a way of thinking that appears to be very alien to 20th century thought. He has little to say about self-fulfilment, but a great deal on his favourite theme of resignation and abandonment. As one who himself had suffered a good deal of misunderstanding on the part of those in authority within his Order, he has much to say on the subject of suffering, where he returns to his familiar theme. For example, he writes to a Sister: 'Your ordeal of suffering is very painful,

but very favourable for heaven'. And he writes to another Sister saying that he is delighted that her prayers are preoccupied by the thought of her own misery, since this will help her to mistrust herself and to place her trust in God alone.

This approach is far removed from the kind of advice that most people would give today. Few would give it unqualified support. But perhaps the time has come when the teaching of de Caussade is needed to help us to restore the balance. There is profound truth in the closing words of the Foreword to this translation: 'de Caussade's doctrine... contains a powerful message for today's material society, which sees suffering as totally unacceptable. Suffering is the condition of our existence on earth'.

These letters need to be read slowly and prayerfully, and to be interpreted in the light of the Bible and other Christian writings. There is a freshness and directness about this edition which will facilitate the process.

MARTIN S.S.F.

Blessed Communion

A Pocket Calendar of Saints. By Brother Kenneth CGA, Mowbray, 80 pp. £1.95.

This small book of 80 pages contains a comprehensive calendar for the year, giving saints' days and other commemorations, together with biographical notes on almost all those whose names appear in the calendar of the **ALTERNATIVE SERVICE BOOK** and on several others. The notes are necessarily brief, but with quite amazing clarity and skill the author has included sufficient historical detail to give extremely graphic pictures of those about whom he writes, and always with freshness and variety. Those using the book regularly throughout the year will find that it never grows stale.

Notes are not given about Biblical Saints, presumably on the grounds that readers can find out what they need to know from the New Testament, though some will regret that we are not given any of the legends concerning their missionary activities and martyrdoms in the period following the Acts of the Apostles. Also, strangely enough, there is nothing about Saint George, despite his inclusion in the

ASB calendar. Although little is known with any certainty about S. George, we could perhaps have been told that an almost contemporary account of his martyrdom gave us his memorable words: 'Among men my name is George. But my name before all else is Christian'.

The wealth of commemorations *additional* to the ASB calendar is to be welcomed, and we may venture to hope that some at least of these will be included in any future revision of our liturgy. Many will be glad that there are notes on such people as Janani Luwum, the Anglican Archbishop of Uganda who was martyred after opposing Amin in 1977, and Charles de Foucauld who lived the life of a contemplative in the Sahara until his death in 1916. We are glad that legends are not completely anathema, and that the festival of S. Cecilia is given due honour.

This is a very useful book, and is certainly worth every penny of the very modest price at which it is offered.

MARTIN S.S.F.

Books Received

Christian Anarchy, by Vernans Eller, Paternoster Press; **Christianity & The World Religions**, by Hans Kung, Fount; **Couples Arguing**, by Tony Gough, D.L.T.; **Donald Coggan: Servant of Christ**, by Margaret Pawley, S.P.C.K.; **Faith in Struggle**, by David Haslam, Epworth Press; **Fire from a Flint**, ed. Robert Llewelyn & Edward Moss, D.L.T.; **Fools for God**, by Richard North, Collins; **Models of God: Theology for an Ecological Nuclear Age**, by Sallie McFague, S.C.M. Press; **One Body: A Healing Ministry in Your Church**, by David Aldridge, S.P.C.K.; **Option for the Poor**, by N. F. Lohfink, S.J., Bibal Press, California; **Poverty, Obedience, Chastity—a re-appraisal**, by Rowan Williams et al, The Jubilee Group; **Praying with Saint Augustine**, trans. Paula Clifford, S.P.C.K./Triangle; **Praying with Saint Francis**, trans. R. J. Armstrong, S.P.C.K./Triangle; **Searching for Lost Coins: explorations in christianity & feminism**, by Ann Loades, S.P.C.K.; **Signs of Faith, Hope & Love: The Christian Sacraments Today**, ed. John Greenhalgh, Elizabeth Russell, St. Mary's, Bourne St.; **The Sacrament of the Word**, by Donald Coggan, Fount; **The Way of Paradox**, by Cyprian Smith O.S.B., D.L.T.; **The Liberation Theology Debate**, by Rosino Gibellini, S.C.M. Press; **The New Testament Background: Selected Documents**, by C. K. Barrett, S.P.C.K. **When You Pray**, by John Gilling & Madeleine Evans, D.L.T.

FRANCISCANS FOR JUSTICE AND PEACE
will be organising a **PILGRIMAGE** from Julian Shrine
in Norwich to Lakenheath on the weekend of May 27—30.

For further details send SAE to
The Sisters SMM, 66 Saltoun Road, London W2.
(Details probably sent out in March.)

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14 Redmiles Lane
Ketton
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The Youth Camp

Hilfield, 12 August — 22 August.

Apply to: Brother Philip Bartholomew
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CHRISTOPHER S.S.F.



Mrs. Helen Webb, U.S. subscriptions secretary for *The Franciscan*, receiving the Minister General's award from Brother Michael.

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